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A HISTORY
OF
THE CANONICAL LITERATURE OF THE JAINAS

BY
HIRALAL RASIKDAS KAPADIA

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PREFACE

It was about a decade and a half ago that an idea struck me that I should write a comprehensive history of the canonical literature of the *Jainas*. This idea got crystallized when, on being invited by the Bhandarkar Oriental Research Institute, I commenced preparing a *Descriptive Catalogue of Jaina Manuscripts* deposited in this Institute by the Government of Bombay. While I was engaged in this work, I found that barring *A Sacred Literature of the Jainas*, an English translation of the valuable German contribution by the late Prof. A. Weber, and *A History of Indian Literature* (vol. II) by Prof. Maurice Winternitz, Ph. D., there was no work which presented the history of the *Jaina* literature as a connected whole. And as regards these two works, too, I found that the first one was hardly accessible, and that *full justice* was not done to the history of the *Jaina* canonical literature by either of these scholars, who had treated the extant exegetical literature in a cursory manner and had practically neglected the extinct *Āgamas*. Prof. Winternitz was in a better position to do the needful; but, since he had selected a much wider field than the history of the *Jaina* literature, he could not devote to it as many pages as might be desired. So I undertook this work, and by the time two parts of vol. XVII of *D. C. J. M.* got published, I finished the spade-work. Subsequently I found that the task undertaken by me presented far greater difficulties than I had foreseen. So I had half a mind to wait till I had completely surmounted them. But, on realising that such a desirable stage may not be reached in near future and even the work as it stood, would be useful to students, if not to scholars, I have taken this bold step of placing it before the public.

Incidentally I may invite the attention of veteran scholars to certain questions which require investigation. For instance they occur on pp. 37, 40, 71, 78, 116, 117 etc.

In this work I have given quotations *in extenso* in order that the general reader may be saved the trouble of procuring the original works, and may still judge for himself. I have given at the end two Indexes. Of these the first deals mainly with the names of authors and other personages and sects and tribes and the like. It has been compiled and arranged according to the *English* alphabet by my eldest son Vipinacandra B. A. (Hons.).¹ The second is more extensive. It includes the names

1 He has recently passed this examination with *Saṃskṛta* (entire) and has secured the first class.

of works, their sections etc., arranged according to the *Nāgarī* alphabet by my daughter Manoramā, and it is checked by my younger son Vibodha-candra. For the purposes of Indexes only the modern transliteration-system has been adopted. Accordingly *Gāṇa* is given under "Jaina" and so on.

Considering the various topics dealt with in this book I have thought it desirable to give "Analysis". The portions pertaining to the main body of the work are printed in bigger types as compared with those used for the portions incorporated in foot-notes. Further, I have used abbreviations at times, e. g., D. C. J. M. for 'Descriptive Catalogue of Jaina Manuscripts', *Viśeṣa* for 'Viśeṣavassayabhāṣa', *Āv. Lit.* for 'Übersicht über die Āvasyaka-Literatur', com. for 'commentary', p. for 'page' etc.

I record my sense of gratitude to all those authors whose works I could consult and derive benefit from, and especially to the late Prof. Winternitz who used to take keen interest in my literary activities. Further, I thank Mr. N. I. Desai B. A., the Printer for the care and enthusiasm with which he has printed this work.

In the end I acknowledge my indebtedness to the University of Bombay for the substantial help it has granted towards the cost of the publication of this book.*

M. T. B. College
Surat.
19th August '41

}

Hiralal R. Kapadia.

I am deeply indebted to the following *Jain* gentlemen each of whom has given me a sum of money by way of encouragement:

- (i) Raosaheb Kantilal Ishwarlal.
- (ii) Mr. Maneklal Chunilal, J. P.
- (iii) Messrs Vadilal Poonamchand & Sons.

ANALYSIS

I Origin and utility of the authoritative works, impossibility of furnishing a complete list of names and details of all the schools of thought, continuities and extinctions of some of the *Jaina* scriptures, establishment of the *Jaina tīrtha*, 3 questions by Indrabhūti to Lord Mahāvīra and his replies – *tripadī*, 15 *nīṣadyās*, similarity of some of the *dvādaśāṅgīs* even in words, explanations about the differences of opinion regarding the order of the composition of the 12 *Āṅgas* and that of the 5 sections of the 12th *Āṅga*, contents of *Aṇuoga*, four *anuyogas* and their relative importance, various meanings of the word 'scripture', 2 definitions of *sammasūya* and *micchāsūya*, enumeration of the *Jaina* scriptures, 300 *Śrutakevalīns* and their compositions, works of Bhadrabāhusvāmin, the 10 *Nijjuttis* and the works associated with them, works of *Daśapūrvadhara*s and *Pratyekabuddha*s, classifications of some of the *Āgamas* as *Mūlasūtras*, *Cheḍasūtras*, *Upāṅgas* and *Prakīrṇakas* and 147 *adhyāyanas* recited by Lord Mahāvīra.

(Attribution of superhuman nature, *kalacakra* and its sub-divisions, 7 extinctions of the *Jaina* scriptures and the corroborative evidences pertaining to them, names of the 24 *Tīrthaṅkaras* of the present age, delivery of the sermon by Lord Mahāvīra, names of his 11 *Gaṇadhara*s, definitions of *nīṣadyā*, *sat* and *nītya*, mention of *tripadī* and *mātrkāpadas*, formation of 9 *gaṇas*, names of the five sections of *Diṭṭhivāya*, orders pertaining to the composition and arrangement of the 12 *Āṅgas*, synonyms of *Aṇuoga*, an example of synecdoche, etymology and description of the contents of *Aṇuoga*, three interpretations for *Mūlapaḍḍhamāṇuoga*, description of *Cittantaragundīyā*, references about the 4 *anuyogas*, a reason for mentioning only *kāliyasūya*, *Diṭṭhivāya*, the fountain-head of scriptures, meanings of Apocrypha, a list of non-Jaina works, 3 varieties of the authoritative *sūtra*, the date of Bhadrabāhusvāmin, comparison of the designations of *Gaṇadhara* and *Śrutakevalīn*, names of the 10 *Nijjuttis*, those of 6 *Cheḍasuttas*, and those of the 10 *Daśapūrvadhara*s and the number of the *Prakīrṇakas* in a *tīrtha*).

II Five kinds of *jñāna* (knowledge), definition of *śrutajñāna*, 12 limbs of *śrutaburuṣa*, various definitions of *aṅgapavivṛṭṭha* and *aṅgabāhira*, a tabular representation of the main classes and sub-classes of *śrutajñāna*, definitions of *kāliyasūya* and *ukkāliyasūya* and a list of works grouped under these heads, 3 meanings of *kāliyasūya*, 6 popular groups of the *Āgamas*, the usage of the word 'Āṅga' in *Jaina* and non-Jaina schools, references about the names of the 12 *Āṅgas*, 6 *Vedāṅgas* and their 4 *Upāṅgas*, a list of the 12 *Uvāṅgas*, differences of opinion regarding the

association of some of the *Uvaṅgas* with *Aṅgas* and their sequence, the earliest references about the words *Uvaṅga* and *Upaṅga*, classifications of the *Uvaṅgas* as *kāliyasūya* and *ukkāliyasūya*, 16 points about the *Uvaṅgas*, 2 interpretations of *Cheyasutta*, the oldest reference about *Cheyasutta*, modern and ancient views about the number of the *Cheyasuttas*, the date of the loss of *Pañcakappa*, its substitution by *Jīyakappa*, the dates of *Pañcakappa* and its two *Bhāṣas*, Prof. Winternitz' view about the dates of *Dasā*, *Kappa* and *Vavuhāra*, interdependence of *Nisīhu* on *Vavuhāra*, and the 1st 2 *Cūlās* of *Āyāra*, different interpretations of the word *Mūla-sutta*, origin of the two *Cūlās* of *Dasaveyāliya*, authorship of *Āvassaya* and *Uttarajjhayaṇa*, the number and order of *Mūlasuttas*, *Pinḍonijjuttī*, an off-shoot of *Dasaveyāliya* and *Ohanijjuttī*, that of *Āvassaya*, origin of the two *Cūlās* of *Dasaveyāliya*, the authorship of *Āvassaya* and *Uttarajjhayaṇa*, references about *Pamṇaga* and *Prakīrṇaka*, and the synonyms of the former, the no. of *Pamṇagas*, different lists of *Pamṇagas* and their authorship, 2 *Cūliyasuttas*, various groupings of *Āgamas*, the corresponding stand-points being *amuyoga*, the no. of their titles, a common ending and prefixes like *culla* etc., the *Digambara* classifications of the *Āgamas* and their substitute canon viz. the 4 *Vedas*, and 45 and 84 *Āgamas*.

(5 kinds of *nāṇa*, 14 and 20 varieties of *sūyanāṇa*, *gaṇipīḍaga*, a synonym of *Aṅga*, the meaning of *Śrutasthavira* and that of *pauruṣī*, the dates of the origins of the *Sthānakavāsīn* and *Terāpanthīn* schools, the Saṁskṛta names for the 11 *Aṅgas* and 12 *Uvaṅgas*, the date of Siddhasena Gaṇi, works of Jinabhadra Gaṇi *Rṣamaśramaṇa*, names of the 3 different sets of *Pamṇagas*, the date of Jinavallabha Gaṇi, a reference to 36 *Nigamas*, 10 names of *Dīḥhivāya*, 10 *ajjhayaṇas* of *Dīhadasā* and the names of 10 *Dasās*).

III Transmission of learning in olden days, 18 *līpis* taught to Brāhmī by Lord Rṣabha, her father, reasons for no. writing the *Vedas* etc. in ancient times, the main object of *Jaina* saints for not reducing their sacred literature to writing, penalties for violation, an irony of fate, 12-year famines in the times of Skandila Sūri and Nāgārjuna Sūri, councils summoned at Mathurā and Valabhī by these Sūris, the redaction of the *Jaina* canon under the presidentship of Devarddhi Gaṇi *Rṣmaśramaṇa*, differences of opinion regarding its date, 9 important features of this redaction, codification and composition of the *Jaina* canon as different entities, allegations of some of the *Digambaras* in connection with the *Śvetāmbara* canonical literature, and their refutations and the non-development of its exegesis at the hands of the *Digambaras*.

(References to 12-year famines in the times of Bhadrabāhuśvāmin, Ārya Suhastin and Vajrasvāmin, the Hāthigumphā inscription of the Emperor Khāvela, council at Pāṭaliputra, the 3 *Bauddha* councils, mention of the Nāgār-

juniyas, *vaṇṇāṇ* and *peyyālam*, artifices employed while writing *Mss.*, the code of Jainism, and the 3 periods pertaining to the history of Zoroastrianism).

IV An infinite no. of the *Tirthaṅkaras*, loss of more than infinite *dvaduśāṅgīs* and *Pañṇagas*, oblivion of *Dīṭṭhivāya* during the famine, approach to Bhadrabāhusvāmin, the gradual dissipation of the 14 *Puṇṇas*, mention of some of the *Pūrvadhara*s, the complete extinction of *Dīṭṭhivāya* in *Vīra Saṁvat* 1000, the *Digambara* view about the loss of 14 *Puṇṇas* and that of 11 *Aṅgas*, the *Digambara* list of persons conversant with 14 *Puṇṇas*, 10 *Puṇṇas*, 5 *Puṇṇas*, 11 *Aṅgas* and 1 *Aṅga*, reasons assigned for the loss of *Puṇṇas* by Professors Weber, Jacobi, Schubring, L. Alsodolf and others, *Vīra Saṁvat* 683, the *Digambara* date of the complete loss of the holy canon, extinction of *Mahāpariṇi* (i. e. *Āyāra*, I, 7) and its date, constituents of *Āyāra*, (II), loss of a major portion of the 6th *Aṅga* and probably that of *Aṅgas* 7 to 11, too, striking differences between the extant *Pañhāvāgarāṇa* and one described in *Nandī*, a doubt about the genuineness of the available *Candapannatti*, restoration of *Mahānīśi*, extinction of several *Nijjuttis*, *Bhasas* and *Cuṇṇis* on *Pañcamāṅgalasuyakkhundha* and its incorporation in a *Mūlasutta*, loss of two *vacanas* of *Mahānīśi* and that of *Pañcakappa* as well, extinction of 17 *kāliya* works, 14 *ukhāliya* ones, *Uṭṭhānabariyāvuniya*, *Thimmaṇḍhāvana*, *Dogiddhidāsā* and 117 *adhyayanās* recited by Lord Mahāvira, 9 reasons for the unique position of *Dīṭṭhivāya*, 7 varieties of *Parikamma* and their 83 sub-varieties, *nayas* and the 7 *Parikammās*, 22 *Suttas* and 4 view-points such as *chinnacchedanaya*, *ucchinnacchedanaya* etc., names, contents, *padas* and extent of the 14 *Puṇṇas*, quotations and works extracted from the *Puṇṇas*, the language and study of the *Puṇṇas*, 225 *Vatthas*, 84 *Pāhūḍas* attributed to Kundakunda, 14 *Pāhūḍas* of the *Śvetāmbaras* along with their references etc., extracts from the *Aṅgoga*, 34 *Cūliyas*, the order in which the 5 sections of *Dīṭṭhivāya* were studied and became extinct, description of about 37 extinct works and that of 10 *Dasas*, untraceability of about 70 *gāthās* quoted from *Āgamas* in the extant ones, extinction of some of the *Nijjuttis*, the reasons for the loss of some of the *ajjhayanās* etc. and the survival of only 4 *Āgamas* till the end of this *ara* and in the end, their extinction.

(The sacred *suttas* of a period prior to the date of omniscience of Lord Mahāvira, no reference to *ayāgapaṭa* in the extant literature, *Dīṭṭhivāya* and Bhadrabāhusvāmin, periods of 7 *vācanās*, date of Āyarakṣita Sūri and his knowledge of *Puṇṇas*, 54 *uttama-puṇṇas*, the 9 *ajjhananās* of *Āyāra*, and their subject-matter, definition of *pada*, restoration of *Mahānīśi*, a curriculum noted in *Vavahāra*, the meanings of *nijjuhāṇā* etc., references to *Mahāprāṇa*, definition of *antarmuhūrta*, inability to count 46 *māṇapayas* of *Dīṭṭhivāya*, *Mātikās* of the *Bauddhas*, references about *labdhis* and names of the *ajjhayanās* of *Antagaḍḍasā* and *Pupphacūlā*).

V 9+16 *ajjhayaṇas* of *Āyāra*, contents of *Āyāra* (I) and those of its 4 *Cūlās* forming *Āyāra* (II), the authorship of *Cūlās* III and IV, a controversy about the interpretation of *Āyāra* (II, 1, 10, 6), metres of verses in *Āyāra*, *Dhammapadam* and *Suttanipāṭa* and their consequent dates, 23 significant *ajjhayaṇas* of *Sūyagada*, the antiquity of its language, titles of its *ajjhayaṇas* II and IV, metres of the verses of *Sūyagada*, 10 *ajjhayaṇas* of *Thāṇa* and its contents, the subject-matter of *Samavāya*, 41 *sūtas* of *Viāhapaṇṇatti*, the translation of its s. 557 and its refutations, names of the *Āgamas* alluded to in this *Āṅga* V, contents of this *Āṅga*, 29 sections and contents of *Nayādhammakaha*, elegical stanzas, graphic descriptions of a bed-chamber etc., 10 *ajjhayaṇas* of *Uvāsagadasu* and their subject-matter, presentation of the social life, descriptions of Piśāca, an elephant and a serpent, 8 *vaggas* of *Āṅga* VIII and 3 of IX, 10 *ajjhayaṇas* of *Āṅga* X, 2 *suyakkhandhas* of *Āṅga* XI and the social life described therein, description of Campā, Puṇṇabhadda etc., given in *Oranāya*, contents of *Uvaṅgas* I and II, 9 *pratipattis* of *Jivāñvabhigama*, 36 *paṇas* of *Pannavanā*, 20 *paṇas* of *Sūriyapaṇṇatti*, 7 *vakkhakkāras* of *Jambuddhāpaṇṇatti*, contents of *Uvaṅgas* VIII-XII, 20 *uddesas* of *Nisīha*, 6 *ajjhayaṇas* of *Mahānisīha* and their contents, 10 *uddesagas* of *Vavakāra*, 10 sections of *Dasāsuyakkhandha* and their subject-matter, 3 *vāgas* of *Pajjosaṇakappa* and their contents, 9 *vacanas*, *vāḍhyanas* or *lṣaṇas* and public reading of this work, 6 *uddesagas* of *Kappa* and their contents, the subject-matter of *Jīyakkappa*, names of the 36 *ajjhayaṇas* of *Uttarajjhayaṇa*, misunderstanding about Ugghāya etc., contents of *Uttarajjhayaṇa*, discussion about the title *Dasaveyāliya*, contents of the 10 *ajjhayaṇas* of this *Mūla-sutta* and their comparison with those of *Āyāra* etc., *Ācassaga-suttas* treated by Haribhadra Sūri, contents of *Ohanijjuttī* and *Piṇḍanijjuttī*, eulogy of 27 saints in *Nandī*, non-Jaina works noted in *Anṇogadda* and their identification, Prof. A. B. Dhruva's misunderstanding, contents of *Pakkhiyasutta* and 17 *Pannānas*, significance of the title *Isibhāsiya*, and topics treated in *Saṁsattanijjuttī*.

(English renderings of *suyakkhandha*, *ajjhayaṇa*, *uddesaga*, *hole* and *gole*, 16 diseases, an example of a *gama* and 8 interpretations of "सुयं मे आउसं भगवया एवमक्खायं", Prof. Jacobi's view criticized by Prof. K. H. Dhruva, *amṛta* tribes, kinds of jewels and vessels, transference of the embryo, a list of commentaries on *Pajjosaṇakappa*, Kṛṣṇa and his relatives, 10 conditions of a living being, and names of the 45 *ajjhayaṇas* of *Isibhāsiya*).

V1 Two groups of the canonical literature, origin of exegesis, extinction of the exposition co-eval with Lord Mahāvīra, occasional admixture of the verses of *Bhāsa* with those of the *Nijjuttī* and the impossibility of separating them, definitions of *Nijjuttī* and *Bhāsa*, a tabular representation of the 4 redactions of *Āvassayanijjuttī*, 2 sections

of *Samāyānījuttī* and 9 sub-sections of the 1st thereof, 5 sub-sections of *Paḍikkamaṇījuttī*, contents of *Peḍhiṇī* etc., the subject-matter of *Dvāreyyāliṇījuttī* and those of other available *Nījuttīs*, the question of the identity of *Pañcalappa* with *Pañcalappanījuttī*, 6 sub-sections of the 7th section of *Mūlāyāra*, the order of the 10 *Nījuttīs*, explanation of the word *Nījuttī*, the main constituents of *Nījuttī* and its three-fold nature, distinguishing features of *Bhāsa* and *Cuṇṇī*, *Bhāsas* of 11 *Āgamas*, a bird's-eye-view of *Vīseṣa* and other *Bhāsas*, *Cuṇṇīs* of 20 *Āgamas*, contents of *Nīṣhaṇṇīśchacuṇṇī*, date of *Nandīcuṇṇī*, contents etc. of *Cuṇṇīs* on *Anuogaddūra*, *Āvassaya*, *Uttarajjhayaṇa*, *Kappa*, *Vavahāra*, *Dasasūyak-khandha* and *Jīyakappa*. *Bhāsas* and *Cuṇṇīs* on some of the non-canonical works, the Samskṛta commentaries on *Āgamas* and their dates, a tentative list of the extinct commentaries, synonyms of *līka*, super-commentaries, date of Koṭyācārya and the question of his identity with Śīlāṅka, date of the *līkas*, *līko* and its synonyms, Gujarātī commentaries of *Āgamas*, loss of 3 *anuyogas* pertaining to scriptures, and *Saṅgahanīs*.

(A reference to *Pravacanasiddhi*, definition of *sutta*, the extent of *Pañcalappa*, a curious order of the composition of *Nījuttīs*, examples of *bhāṣāśleṣa*, information about Pādalipta Sūri, extinction of *Dvāsaplatīprabandha*, some details about 3 Kālaka Sūris, criticism about the identity of Tattvāditya and Tattvācārya, information about Abhayadeva Sūri. Prof. H. D. Velankar's view about Koṭyācārya's period examined, some of the writers of *svopajñā* commentaries, the period when the *Jainas* settled in Gujarat, and names of the *Āgamas* translated into English).

VII A clarion call of Prof. Winternitz, the *Jaina* contributions in the linguistic field and their evaluation, intonation, versified commentaries, synonyms, *nikkheva*, *nirutta*, grammatical information, poetics, *sutta*, its significance, characteristics and equivalents, allegations about the use of the word *sutta*, *gaṭapratyāgatasūtras*, probably a peculiarity of the *Jaina* canon, origin of the *praśnottara-paddhatti*, ethics, maxims, metaphysics, logic, *syādvada*, *saptabhaṅgī*, parallels in non-Jaina literature, the ascetic literature of ancient India, the *Jaina* literature, a wonderful store-house for stories, tales, fables, anecdotes, parables etc., folk-lore, music, staging of dramas, erotic, mathematics, alchemy, the science of medicine, modern branches of knowledge and their nucleus as embodied in the canonical literature, paleographic and educational data furnished by the canonical literature, ethnology, foot-wear and outfit, nautical, water, stick, and lullaby.

(Evaluations of *Jaina* literature by occidental scholars from 1876-1903, the word *sūtra* used in various senses in olden days, Prof. Charpentier's view about the use of the word *sūtra* by the *Jainas* and the *Bauddhas*, articles on *Jaina* ethics, varieties of *pramāṇa*, *jñāta* and *vivāda*, references about *Samāṇa* and *Bambhaṇa*, the legend about Sagarā's sons and the descent of the Ganges, kinds of serpents, and 29 types of *pāpaśruta*.

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* This sign is used to indicate that the work is illustrated.

1 The 2nd edition is published in 1940.

- 57 Pāṇya at a Glance (1940)
 58 The Student's English-Pāṇya Dictionary with 3 Appendices (1941)

IN PRESS

- 1-2 Des. Cat. of Jaina MSS. Vol. XVII, Pt. IV & Vol. XVIII, Pt. I
 3 Anekāntajagratākā Vol. II (Gaekwad's Oriental Series)
 4 The doctrine of Karman in Jain Philosophy
 5 The Eng. trans. of Gaṇaharavāya

Select Articles¹

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1 See Mrs. Kapadia's પ્રાચીન અને અર્વાચીન સમયની જ્ઞાતિઓનો પરિચય (pp. 8 & 69) where a list of 85 additional articles is given.

† This sign suggests that the pertinent article is connected with a philological discussion.

2 About to be published.

CHAPTER I

GENESIS OF THE JAINA SCRIPTURES

It seems that every person, male or female, likes the idea of substantiating his or her views, secular or religious, by quoting some authority or other. This becomes almost a necessity especially for those persons who profess to follow some religion at least, and who are anxious to prove the validity and superiority of their religious beliefs. They naturally refer to the original works of their school as the best and final authority, and attribute their authorship either to God or to a human being free from any blemishes whatsoever.¹

Humanity and religion practically go hand in hand. If so, it is no wonder, if we were to find that an enormously big number of religions has come into existence, and several of them have become a dead letter by this time so much so that in spite of the advance science can claim to have made, we are not in a position to give even a definite list of all these religions, leaving the question of their details apart.

Out of the various religions that had their origin and development in India during the last several millenniums and that have not still disappeared, Jainism is here singled out for being treated at length, especially owing to its vast and varied literature.

Such a human being in his own times or thereafter is looked upon as super-human, and in course of time, miraculous and mysterious stories gather round his life.

With these preliminary remarks, I shall now take up the question of the genesis of the *Jaina* scriptures.

According to Jainism, the universe is uncreated and unending. It has neither a beginning nor an end, though it undergoes modifications in every *samaya*, the minutest division of time. Taking the entire universe into consideration, Jainism flourishes for ever, and so do the *Jaina* scriptures. But if we were to examine this topic from the stand-point of India, we shall find that such is not the case. Even during the present cycle of time known as *Muṇḍā avasarpinī*,¹ Jainism got completely wiped off seven times, and even its scriptures shared no better fate.² But this refers to a very very remote age; for, for the last hundreds of millenniums, Jainism has been existing in this land, and to express it definitely, it has not disappeared, once it here got promulgated by Lord Śāntinātha, the 16th *Tīrthaṅkara*, out of 24 who flourished during the present *avasarpinī* period.³ This does not mean that all the *Jaina* scriptures that were then composed or compiled still survive in words, though, of course, in spirit they do exist even now in some form or other. This is what the *Jaina* tradition says.

1 *Avasarpinī* has for its counter-part *utsarpinī*, along with which it makes up a *kāla-cakra* or the twelve-spoked wheel of time. This *kāla-cakra* is the basis of law of time so far as 5 Bhārata *kṣetras* (zones) and 5 Airāvata *kṣetras* are concerned. It is two-fold because of its division into *avasarpinī* and *utsarpinī*. There are six spokes in *avasarpinī* beginning with unadulterated happiness and ending in utmost misery. Reverse is rather the case with *utsarpinī* which, too, has six spokes.

2 Cf. the following lines occurring in *Vīḍhapannatti* (XX, 8):—

“एषु ण तेवीसाए जिणतरेसु पुमिपच्छिमएसु अद्रसु २ जिणतरेसु एथ ण कालियसुयस्स अक्खेदे प० मच्चिमएसु सत्तसु जिणतरेसु एथ ण कालियसुयस्स वक्खेदे प० सब्बथ वि ण वक्खिन्ने दिट्ठिवाए ।” (सू. ६७७)

Vīṣaṇavaṇa (v 103) of Jinabhadra Gaṇi Kṣamāśramaṇa, *Pavayaṇasāruddhāra* (v. 430-431) of Nemicaṇḍra Sūri and *Suttarisayaṭṭhāṇa* (v. 213) of Somatilaka Sūri may be consulted.

3 “अनुदीवे’ ण भंने ! दीवे ‘भारहे’ वासे इमीसे ओसपिणीए कति तित्थगरा पन्नत्ता ? गोयमा ! चउवीसं तित्थगरा पन्नत्ता तं अहं—उसभमजियसंभव अभिणंदणं च सुमतिस्सपभसुपास्ससिपुप्फदंतसीयल्लसेज्जस-वासुपुज्जं च विमलअणंतधम्मसंतिकुंधुअरमल्लिमुणिसव्वयनमिनेमिपासवद्धमाणा २४ ।” (सू. ६७६)

—*Vīḍhapannatti* (XX, 8)

Jainism enunciates a rule that on the attainment of omniscience, a *Tīrthaṅkara* delivers a sermon,¹ and generally some persons do come forward to follow the noblest and highest path chalked out by him – technically speaking to take the *Jaina dīkṣā* and thus to form a class of the *Jaina* clergy.² Out of them, those who are going to be the greatest apostles, technically known as *Gaṇadhara*s compose *dvādaśāṅgīs*, each of which forms a nucleus of the *Jaina* scriptures.

Lord Mahāvīra had eleven *Gaṇadhara*s Indrabhūti and others³ and each of them composed a *dvādaśāṅgī*. To enter into details, Indrabhūti after he had taken *dīkṣā*, bowed to Lord Mahāvīra and asked: “किं तत्” (what is the essence underlying the animate and inanimate objects)? The Lord replied: “उपपन्ने वा” (everything has a creation). Thereupon, once more, Indrabhūti asked the same question; for, he could not believe that there was nothing else but creation, when, with his own eyes he could see destruction and permanence as well. The Lord replied: “विगमे वा” (everything perishes). This again led him to put the same question once more. This time the Lord replied: “ध्रुवे वा” (everything is permanent). This final answer solved his doubts, and he could catch the real spirit of Jainism.⁴ For, all this while the answers had set him

1 Kalikūlasarvajña Hemacandra Sūri observes in his *Trīṣaṭṭīśalākāparūṣacaritra* (parvan X, sarga 5):—

“न सर्ववितरेहः कोऽप्यत्रेति विद्वन्पि । कल्प इत्यकरोत् तत्र निषण्णो देशनां विभुः ॥ १० ॥”

2 By clergy, I here mean both monks and nuns. These together with the *Jaina* laity comprising *Śrāvaka*s and *Śrāvikā*s form the fourfold church known as *caturvidha saṅgha* to whom even the *Tīrthaṅkara* pays due respect.

3 Bhadrabāhusvāmin says in his *Āvassayanijjuttī*:—

“पढमित्थं इंदभूइं विइओ उण होइ अग्गिभूइं ति ।
तइए य वाउभूइं तओ वियत्ते सहस्से य ॥ ५९३ ॥
मंडिय मोरियुत्ते अकंपिए चेव जयलभाया य ।
मेयजे य पभासे गणहरा होंति वीरस्स ॥ ५९४ ॥”

4 In this connection I may quote the following lines from Haribhadra Sūri's commentary (p. 277a) on *Āvassaya* and its *Nijjuttī* (v. 735):—

“तत्र गौतमस्वामिना निषयात्रयेण चतुर्दश पूर्वाणि गृहीतानि । प्रणिपत्य पृच्छा निषयोन्यो । राग-
वांश्चाचष्टे—‘उपपन्ने वा विगमे वा ध्रुवे वा’ । एत एव तिस्रो निषयाः, आसामेव सत्तासाद-
गणभृताम् ‘उत्पादव्ययध्रौव्ययुक्ते सत्’ इति प्रतीतिरुपजायते, अन्यथा सत्ताऽयोगात् । नतश्च ते पर्वभवं-
भावितमतयो द्वादशाङ्गमुपरचयन्ति ।”

thinking, and as if by way of sudden realization, the ideas had rushed past in his mind in the following vein:—

“What can be the distinguishing feature of a substance (*dravya*)? Well, it must be *sat*, and what is *sat*? It is nothing but a simultaneous possession of birth, decay and permanence.¹ And what is permanence? It means indestructibility of the essence or quality of the substance, though accidental qualities of this substance can and do undergo a modification.”²

This realization of facts spurred him on to compose a *dvādaśāṅgī*, an act evolving out of the fructification or operation of *Gaṇadhara-nāma-karman*.

Before we proceed further and examine the question of other *Gaṇadhara*s composing a *dvādaśāṅgī*, we may note that each of the three questions asked by Indrabhūti, is styled as *nisejjā* in Prākṛta³ and *niṣadyā* in Sāṃskṛta.⁴ Furthermore, all the three questions are collectively known as *niṣadyātraya* in Sāṃskṛta.⁵ Similarly every answer that the Lord gave, goes by the name of *paḍa* or *mātrkāpada*⁶ in Sāṃskṛta

1 Cf. “उत्पादव्ययध्रौव्युक्तं सत्”, the 29th sūtra of *Tattvārthadhigamaśāstra* (adhyāya V) composed by Umāsvāti Vācaka:—

2 “तद्भावाभ्ययं नित्यम् ।”—*Tattvārtha* (V, 30)

3 The *Cuṇṇi* (p. 370) on *Āvassaya* and its *Ni,jutti* (v. 735) may be here quoted as under:—

“तं कदं गदितं गोयमसामिणा ? तेविहं (? तीहिं) निसेज्जहिं चोइस पुव्वाणि उत्पादिताणि । निसेज्जा णाम पणवतिउण जा पुच्छा ।”

4 See p. 3, fn. 4.

5 See p. 3, fn. 4. Also see the following (last) line of the 2nd verse of *Apāpāpurisaṅkṣiptakalpa* of Jinaprabha Sūri:—

“जप-युद्धादशास्त्री भवजलधितरी ते निषद्यात्रयेण”

Kalpākiraṇāvali (p. 120^b) of Dharmasāgara Upādhyāya may be also referred to.

6 Haribhadra Sūri in his com. (p. 7^a) on *Dasaveyāliya* and its *Nijjutti* (v. 8) says : “एकं मातृकापदं, तद् यथा-‘उप्पजेइ वा’ इत्यादि, इह प्रवचने दृष्टिवादे समस्तनयवादीजभूतानि मातृकापदानि भवन्ति, तद् यथा-उप्पजेइ वा, विगमेइ वा, धुवेइ वा,”

and all collectively, by the name of *tripadī*¹ or *padatrayī*² or the like.³

It appears that we have no means to know the number of *niṣadyās* pertaining to the remaining 10 *Gaṇadharas*; but it is certain that at least one of them had a recourse to fifteen *niṣadyās*.⁴ This shows that this particular *Gaṇadhara*, at least, was rather backward in intelligence as compared with *Indrabhūti*; or else why should he have been obliged to put such a big number of questions as 15? Furthermore, we do not know the actual answers given by Lord Mahāvira by way of replies to these 15 *niṣadyās*; but it seems highly probable that *tripadī* might have played therein the main part, if not the sole part.

As already said on p. 3, on the whole, 11 *dvādaśāṅgīs* were composed by 11 *Gaṇadharas*, one by each of them. It, however, so happened that the *dvādaśāṅgīs* of the 8th and the 9th *Gaṇadharas* not only tallied in meaning, but even in the compilation of words, and so did the *dvādaśāṅgīs* of the 10th and the 11th *Gaṇadharas*.⁵

- 1 See the following verse of Dhanapāla's *Tilakamañjarī*:—

“नमो जगन्नमस्याय मुनीन्द्रोयेन्द्रभूतये । यः प्राप्य त्रिपदीं वाचा विश्वं विष्णुरिवानशे ॥ १९ ॥”

Muniratna's *Amamacaritra*, Devānanda Sūri's *Gautamāṣṭaka* (v. 2), Lakṣmī-vallabha's *Kalpadrūmakalīkā* (p. 141^a and p. 141^b) and Vinayavijaya Upādhyaṃya's *Subodhikā* (p. 118^a) may be also consulted.

- 2 See the following verse of *Triṣaṣṭi* (1, 3):—

“उत्पादो विगमो ध्रौव्यमिति पुण्यां पदत्रयीम् । उद्दिदेश जगन्नाथः सर्ववाङ्मयमातृकाम् ॥ ६५८ ॥”

Devendra Sūri, too, has used this word in his com. (v. 1) on his own work *Kammavivāga* (v. 60).

- 3 I do not remember to have noted a Prākṛta equivalent of *tripadī* like *tivaī*, in the *Jaina* literature.

- 4 The following lines from the *Cuṇṇi* (p. 337) on *Āvassaya* may be here consulted:—

“जदा य गणहरा सन्वे पञ्चजिता ताहे किर एगनिसेजाए एगारस अंगाणि चोइसहिं चोइस पुव्वाणि, एवं ता भगवतो अत्थो कहितो, ताहे भगवतो एगपासे सुत्तं करति, तं अक्खरेहिं पदेहिं वंजणेहिं समं”

- 5 Cf. *Triṣaṣṭi* (X, 5):—

“एवं रचयतां तेषां सप्तानां गणधारिणाम् । परस्परमजायन्त विभिन्नाः सप्तवाचनाः ॥ १७३ ॥

अकम्पिताऽच्चाभात्रोः श्रीमेतार्य-प्रभासयोः । परस्परमजायन्त सहस्रा एव वाचनाः ॥ १७४ ॥”

This is rather a curious coincidence;¹ for, there is no wonder, if the underlying spirit of one *dvādasāṅgī* does not differ from that of another, when each has the same basis viz. *tripadī* to fall back upon.

A *dvādasāṅgī* means no doubt a collection of 12 *Āṅgas*. But it should be borne in mind that there is a difference of opinion regarding the order of these 12 *Āṅgas* which constitute a *dvādasāṅgī*. Some believe that the 12 *Āṅgas* were composed in the following order:—

(1) *Āyāra*, (2) *Sūyagada*, (3) *Thāna*, (4) *Samavāyu*, (5) *Viāhapaṇṇatti*, (6) *Nāyādharmakahā*, (7) *Uvāsagadasā*, (8) *Antagaḍadasā*, (9) *Aṇuttaravavāyiyadasā*, (10) *Paṇhāvāgaraṇa*, (11) *Vivāgasūya* and (12) *Diṭṭhivāya*.²

Others maintain that 14 *Puṇvas* which make up *Puṇvagaya*, one of the five sections of *Diṭṭhivāya*, were first composed, and they were followed by the composition of the rest of the *dvādasāṅgī*.⁴ There is no explicit statement, so far as I know,

1 This coincidence led to the formation of 9 *gaṇas* (schools) instead of 11; for, otherwise there would have been 11 schools, one school for each *Gaṇadhara* out of 11. That only 9 schools came into existence is borne out by the following line occurring in the *Cuṇṇī* (p. 337) on the *Āvassaya*:—

“अकंपिष-अयलभातीणं एगो गणो, मेयज-पभासाणं एगो गणो, एवं णव गणा हँति।”

2 These are the titles of 12 *Āṅgas*. *Āṅgas* 6 to 11 have their titles in plural; so some mention them in the nominative as *Nāyādharmakahāo*, *Uvāsagadasāo*, *Antagaḍadasāo*, *Aṇuttaravāyiyadasāo* and *Paṇhāvāgaraṇāim*. See *Samavāya* (s. 136) and *Nandī* (s. 45).

3 The pertinent portion in *Nandī* (s. 57) which mentions these five sections is:—
“दिट्ठिवाए णं सव्वभावपरूवणा आधविज्जइ, से समासओ पंचविहे पन्नत्ते, तं जहा-परिकम्मे १ सुत्ताइ २ पुव्वगए ३ अणुओगे ४ चूलिआ ५॥”

4 Cf. the following lines of the *Cuṇṇī* (pp. 56-57) on *Āvassaya*:—

“से किं तं पुव्वगयं ? कम्हा पुव्वगतं ति ? उच्यते-जम्हा तित्थकरो तित्थपवत्तणकाले गणहरा सव्वसुत्ता-वारत्तणतो पुव्वं पुव्वगतसुत्तत्थं भासइ तम्हा ‘पुव्वं’ ति भणिता, गणहरा सुत्तरयणं क्खेन्ता आयाराइरयणं करँति ठवेति य, अण्णारियमतेणं पुण पुव्वगतसुत्तत्थो पुव्वं अरहता भासिया गणहरेहि वि पुव्वगयं चैव पुव्वं रइयं पच्छा आयाराइ, एवमुत्तो चोदक आह-णणु पुव्वावरविस्सं, कम्हा ? आयारणिज्जुत्तीए भणितं-‘सव्वेसि आचारो’ गाहा, आचार्य आह-सत्यमुक्तं किन्तु ठावणा, इमं पुण अक्खेरयणं पडुच्च भणितं, पुव्वं पुव्वा कता इत्यर्थः”

Malayagiri Sūri has reproduced this very view in his com. (p. 240^b) on *Nandī*. Abhayadeva Sūri, too, has done the same as can be seen from his

which says that on 14 *Puṇvas* being composed, the remaining portion of *Diṭṭhivāya* was composed, and then the 11 *Āṅgas* commencing with *Āyāra* and ending with *Vivāgasūya*. But this seems to be the natural course to have been followed; for, it is too much to believe that the composition of the 14 *Puṇvas* was immediately followed by that of the 11 *Āṅgas*, thus leaving the remaining 4 sections of *Diṭṭhivāya* to be attended to, last.

From the above survey we come to the conclusion that 12 *Āṅgas* were no doubt composed, but the difference of opinion exists with regard to their order of composition, some believing *Āyāra* to be the first and *Diṭṭhivāya* to be the last, whereas others believing *Diṭṭhivāya* to be the first and *Āyāra*, *Sūyagaḍa* and other *Āṅgas* as following it.

This finishes the question about the composition of 12 *Āṅgas*, but there remains one more knotty problem to be tackled before we can finish the discussion about the genesis of the *drādaśāṅgī*. It refers to the order of the composition of the various sections of *Diṭṭhivāya*. As already noted on p. 6, there are five sections of this *Diṭṭhivāya* viz. (1) *Parikamma*, (2) *Sutta* (at times used in plural), (3) *Puṇvagaya*, (4) *Aṇuoga* and (5) *Cūliya*. Now we find that these 5 sections are mentioned in two different orders in the religious works of the *Jainas*. For instance, *Nandī*, on one hand, mentions the five sections in the order noted above, whereas some works such as Hemacandra Sūri's *Abhidhānacintāmaṇi* (II, 160^r), Devendra Sūri's com. (p. 17)² on his own work

com. (pp. 130^b-131^a) on *Samavāya*. Siddhasena Gaṇi has also endorsed this very view in his com. (p. 208^b) on *Pavayaṇasāruddhāra*. In Siddhasena Gaṇi's *bhāṣyānusārīṇī tīkā* (p. 94) on *Tattvārtha* (1, 20) and in *Triṣaṣṭi* (X, 5, 172) only one view is mentioned i. e. to say 14 *Puṇvas* were first composed. Anyhow we can see that there have been two views propounded in this connection at least as early as the date of the *Cuṇṇi* referred to on p. 4.

- 1 "परिकर्म-सूत्र-पूर्वानुयोग-पूर्वगत-चूलिकाः पञ्च ।
सुदृष्टिवादभेदाः पूर्वाणि चतुर्दशपि पूर्वगते ॥ १६० ॥"
- 2 "परिकर्म १ सुत २ पुष्पाणुयोग ३ पुष्पगय ४ चूलिया ५ एवं ।
पण दिङ्निवायमेवा चतुदश पुष्पाश्च पुष्पगय ॥"

Kammavivāya (v. 6), Vinayavijaya Upādhāya's *Lokaprakāśa* (III, 792¹) and Akalaṅka's *Tattvārtharājāvārtika* (p. 51)² assign to *Puvvagaya*, the 4th place rather than the 3rd, and to *Aṇuoga*, the 3rd place instead of the 4th, the order of the rest being the same as before. This means that we have two orders as under:—

I (1) *Parikanma*, (2) *Sutta*, (3) *Puvvagaya*, (4) *Aṇuoga* and (5) *Cūliyā*.

II (1) *Parikamma*, (2) *Sutta*, (3) *Aṇuoga*, (4) *Puvvagaya* and (5) *Cūliyā*.

And hence the knotty problem before us. Is this difference really an outcome of some deliberate understanding or is it purely accidental, and as such it has no such significance as we may be inclined to attribute? In other words, did this difference arise because in course of enumerating the sections of *Diṭṭhivāya*, no special attention was paid to their order—the order being then looked upon as immaterial and enumeration the main goal to be achieved? I do not know, if there is any source which throws light upon this problem. So I may try to solve this problem, by assuming for the present that these orders represent two different views regarding the composition (*racanā*) and the subsequent arrangement (*sthāpanā*) of the five sections of *Diṭṭhivāya* with a view to facilitate their study. I have not come across any reference explicit or implicit wherefrom we can deduce that it was rather some other section of *Diṭṭhivāya* which was first composed and not *Puvvagaya* comprising 14 *Puvvas*. It is true that there is a possibility to construe that the composition of the 14 *Puvvas* is not to be taken in quite a literal sense; but it, after all, refers to the composition of *Diṭṭhivāya* in its entirety, though 14 *Puvvas* are specifically

1 Herein there is the same verse as noted on p. 7, fn. 1.

2 “स पंचविधः परिकर्म सत्रं प्रथमानुयोगः पूर्वगतं चूलिके चेति।”

Taking this reference together with those noted on p. 7, fn. 1-2, we see that instead of *Aṇuoga* (Sk. *Anuyoga*), we have its synonyms *Puvvānuoga* (Sk. *Pūrvānuoyoga*) and *Prathamānuoyoga* (Gr. *Paḍhamānuoyoga*).

mentioned' in virtue of their importance and the consequent unique position they hold, not only so far as the 12th *Āṅga* is concerned but all the 12 *Āṅgas* are concerned. But even this construction does not at all improve our situation.

It appears that looking to the nature of the five sections, they must have been composed in the very order in which they are mentioned in *Nandī*, and that the other order only reflects the attitude that can be taken regarding the study and teaching of *Āṇuoga*, the 4th section of *Diṭṭhivāya*. To put it explicitly, on seeing that *upakrama*, *nikṣepa*, *anugama* and *naya* form the four entrances to *anuyoga* or exposition, one may be inclined to believe that the *Āṇuoga* in question, too, is associated with these four entrances. If this is correct, it may be added that it is an open secret that one has to go through the first two entrances before studying a scripture (strictly speaking its portion), and the last two entrances are resorted to, after one has been initiated into the portion concerned. Some may therefore look upon the first two entrances as the main ones; for, it is after mastering them that the study of the portion concerned is commenced, whereas others may attach more importance to the last two as they help in cultivating and culminating the real study. It is this difference of opinion which may lead to the change in the assignment of the orders for *Purvagaya* and *Āṇuoga*. For, those who hold the first view may assign to *Āṇuoga*, a place prior to that meant for *Purvagaya*, whereas those who hold the second view may place *Purvagaya* ahead of *Āṇuoga*. This means that some may believe that the right place for *Āṇuoga*, is just where it is first made use of, whereas some may believe that the initial stage is not so important as the culminating one, and that the latter follows the initiation of the work in question, and hence it cannot be assigned a place prior to that work but only one following it.

1 This so to say furnishes us with an example of the figure of speech known as 'synecdoche'.

This is what can be roughly said by taking into account the subject-matter of *Anuogaddāra* and the etymology¹ of the word 'anuyoga'. But it may be argued that this is not the correct view; for, the nature of *Anuoga* as expounded in the sacred works of the *Jainas* hardly warrants or justifies this state of affairs.² On the contrary, the two main divisions of *Anuoga* viz. *Mūlapadhamānuoga* and *Gaṇḍiyānuoga*³ and their contents lead us to

In the *Cūṇṇi* (p. 58) on *Nandī* (s. 57) we have:—

‘अणुयोगो ति अनुयोग इत्येतत्, अनुरूपो योग अनुयोग इत्येवं सर्व एव सूत्रार्थो वाच्यः, इह जन्मभेद-
पयौशिक्षादियोगः विवक्षितोऽनुयोगो वाच्यः, स च द्विविधो मूलपदमाणुयोगो गंडिकाविशिष्टश्च ।”

Malayagiri Sūri observes while commenting upon this sūtra:—

“अथ कोऽयमनुयोगः ? अनुरूपोऽनुकूलो वा योगोऽनुयोगः सूत्रस्य स्वेनाभिधेयेन सार्धमनुरूपः सम्बन्धः ”

Hemacandra Sūri has said the same thing almost *ad verbatim* in his com. (p. 105) on *Abhidhanacintāmaṇi* (III, 160).

See the ending portion of the *Cūṇṇi* quoted here in fn. 1. The lines that follow it may be also noted:

“तत्थ मूलपदमाणुयोगे ति, उह मूलभावस्तु नीर्थकरः, तस्स प्रथमं पूर्वभवादि अथवा मूलस्स पदमा भवा-
णुयोगो पत्थ तित्थगरस्स अनीतभवमाना वट्टमाणवयज्झमादिया भावा कहेज्जति, अहवा जे मूलस्स भावा
ते मूलपदमाणुयोगो, पत्थ तित्थकरस्स जे भावा प्रयुतास्ते परियायपुरिसत्ताइ भाणियव्वा; गंडियाणुयोगो
ति इक्खुमादिपर्वकडिकावत् एकाधिकास्तणतो गंडियाणुयोगो भण्णति, ते च कुलकरादियातो विमलवाहणादि-
कुलकराणं पुंस्वभञ्जमणामप्पमाणं गाहा, एवमादि ज किञ्चि कुलकरस्य वत्तव्वं तं सञ्च कुलकरगंडियाए
भणितं, एत्थं तित्थगरादिगडियामु वि ”

From this it can be seen that the *Cūṇṇikara* interprets *Mūlapadhamānuoga* in three ways while commenting upon the following portion of *Nandī* (s. 57):—

“मूलपदमाणुओगणे अरुंताणे भगवताणं पुंस्वभवा देवगमणाई आउं चवणाई जम्मणाणि अभिसेआ
रायवरसिरीओ पव्वज्जाओ तवा य उग्गा केवलनाणुप्पयाओ तित्थपवत्ताणि अ सीसा गणा गणहरा
अज्जपवत्तिणाओ मवस्स चउव्विहरस्स जं च ारिमाणं जिणमणपज्जवओहिनाणी सम्मत्तमुअनाणिणो अ वाई
अणुत्तरगई अ उत्तरवउव्विणा अ सुणिणां जत्तिआ सिद्धा सिद्धीपहो जह देसिओ जच्चिरे च कालं पाओ-
वगया जे जहिं जत्तिआई भत्ताइ छेइत्ता अंतगडे सुणिवरुत्तमे तमरओधविप्पमुके मुक्खसुइमणुत्तरं च पत्ते
एवमन्नं अ एवमाइभावा मूलपदमाणुओगे कहिआ, सेत्तं मूलपदमाणुओगे ।”

This consists of several kinds of *gaṇḍiyās*. One of them is *Cittantaragaṇḍiyā* and is described in the *Cūṇṇi* (pp. 58-61) on *Nandī* (s. 57) as under:—

“चित्तंतरेगंडिय'त्ति, चित्ता इति अनेकार्थाः अंतरे इति उसभअजियंतरे वा दिट्ठा, गंडिका इति खंडं
अतो चित्तंतरे गंडिका दिट्ठा, तो तेसिं पस्सवणा पुव्वायरिण्हिं इमा निदिट्ठा—

आदिच्चजसादीण उसभरस पओप्पण्णरवतीणं । सगरसुयाण सुबुद्धी इणमो संखं परिकथेइ ॥ १ ॥

चोदस लक्खा भिद्धा णिवड्ढेणकां य होति सव्वट्ठे । एवेकैके ठाणे पुरिसयुगा होंतसंखेज्जा ॥ २ ॥

पुणरवि चोदस लक्खा भिद्धा णिवदीण दोणिं सव्वट्ठे । जगठाणे वि असंखा पुरिसजुगा होंति णायव्वा ॥ ३ ॥

जाव य लक्खा चोदस भिद्धा पण्णाग होति सव्वट्ठे । पण्णासट्ठाणे वि य पुरिसजुगा होंतिसंखेज्जा ॥ ४ ॥

assume that this *Aṇuoga* deals more or less with the biographies of the *Tīrthaṅkaras*, the *Kulakaras*¹ (patriarchs²), the *Gaṇadhāras* and several other persons who attained liberation or were born in the *Anuttara vimānas* during the period that began with the life of Lord Rṣabha and ended with the birth of Jitaśatru, father of Lord Ajita. In short, *Aṇuoga* is *dharmakathāṇuyoga* which consists of *kathās* having mostly for their central figures, persons who attained liberation or who were about to attain liberation in the next birth or so. Relying on this view, one may try to explain as under, the difference in the orders of the 3rd and 4th sections of *Diṭṭhivāya*:—

A student of Jainism knows it full well that there are four *anuyogas*³ viz. (1) *dharmakathāṇuyoga*, (2) *gaṇitāṇuyoga*, (3) *dravyāṇuyoga* and (4) *caraṇakaraṇāṇuyoga* permeating⁴ the entire sphere

एगुत्तरा दुलखा सव्वट्ठणे य जाव पण्णासा। एक्केकुत्तराणे पुरिसजुगा होंनिउगवेज्जा । ५ ॥
 विपरीयं सव्वट्ठे चोइस लक्खा य निव्वुओ एगो। मच्चैव य परिवाडी पण्णामा जाव मिद्धीए ॥ ६ ॥
 तेण परं लक्खादि दो दो ठाणा य समग वच्चंति । निव्वगत्तिसव्वट्ठेहिं णमो तासिं विधी होइ ॥ ७ ॥
 दो लक्खा सिद्धीए दो लक्खा णरवदीण सव्वट्ठे । एवं तिलक्खवन्ध पंच जाव लक्खा अमखेज्जा ॥ ८ ॥
 सिवगत्तिसव्वट्ठेहिं चित्ततरगंडिता ततो चउरो । एगा एगुत्तरिया एगादि विनिउत्तरा नइया ॥ ९ ॥
 ततिएगादि तिओत्तर निगपादि ओत्तरा चउत्ये य । पढमाण मिद्धको दोणि य सव्वट्ठमिद्धं ॥ १० ॥
 ततो तिणि णरिंदा सिद्धा चत्तारि शेति सव्वट्ठे । इय जाव अमखेज्जा सिवगतिमव्वट्ठ सिद्धेहिं ॥ ११ ॥
 ताए बिउत्तराए सिद्धेको तिणि होंति सव्वट्ठे । एवं पंच य सत्त य जाव अमखेज्जा दो तिन्नि ॥ १२ ॥
 एग चउ सत्त दसगं जाव असखेज्जा होंति दोतिणि । सिवगत्तिसव्वट्ठेहिं निउत्तरा प्थ गेयव्वा ॥ १३ ॥
 ताहे तियगादिबिउत्तराए अऊणतीसं व तियग ठावेउं । पढमे उ गण्थि वेवो सेमेसु उमे भवे खेवा ॥ १४ ॥”

In all, there are 32 verses; but I have here given only 14.

1 For the lives of 7 *Kulakaras* the reader should refer to *Samavāya* (s. 157), *Paumacariya* (III, 50-58) and *Triṣaṣṭi* (I, 2, 137-206).

2 This is, of course, a rough rendering.

3 Cf. the following lines occurring in Śīlāṅka Sūri's com. (p. 1^b) on *Āyāra*:—

“अतः प्रारम्भतेऽर्हद्वचनानुयोगः, स च चतुर्धा, तद् यथा—धर्मकथानुयोगा गणितानुयोगो द्रव्यानुयोगश्चरणकरणानुयोगश्चेति, तत्र धर्मकथानुयोग उत्तराध्ययनादिकः, गणितानुयोगः सूर्यप्रज्ञप्त्यादिकः, द्रव्यानुयोगः पूर्वाणि सम्मत्त्यादिकश्च, चरणकरणानुयोगश्च आचारादिकः, स च प्रधानतमः, ज्ञेयानां तदर्थत्वात्”

For further references and some details about 4 *anuyogas*, see Maladhārīn Homacandra Sūri's com. (pp. 931-932) on *Visesāṇvassayabhāsa* (v. 229⁵), Śānticaṇḍra Upādhyāya's *Prameyavatnaṇāṇijjūṣā*, a com. (pp. 2^a-2^b) on *Jambuddhivapaṇṇatti*, etc.

4 *Āvassayanijjuttī* (v. 227), *Āvassayabhāsa* (v. 774) and *Visesāṇvassayabhāsa* (v. 2288) bear testimony. All these three verses are identical, and the first of them is reproduced in the latter two works *ad verbatim* as under:—

of the *Jaina* scriptures. Furthermore, he must be aware of the fact that it is possible to say that *kathānuyoga* is more beneficial and more appealing than *dravyānuyoga* so far as laymen are concerned. So it is not unnatural if one assigns to *Aṇuoga*, a place prior to *Purvagaya*, on the ground that *Aṇuoga* is mostly, if not entirely, associated with *dharmakathānuyoga* (probably of a higher type), and *Purvagaya*, with *dravyānuyoga*¹, which is, in a way, subordinate to *kathānuyoga*. Similarly one who may be attaching the greatest importance to *dravyānuyoga* in preference to any of the rest of the *anuyogas*, may very well turn the tables against *Aṇuoga* and assign to it a place next to *Purvagaya*, and not ahead of it.

These are the only solutions I can think of, at present. Consequently I shall not now any more dwell upon this problem.

This finishes a rough survey of the genesis of the *dvādaśāṅgī*; but that does not mean the termination of the topic of this chapter. For, there are a good many *Jaina* scriptures besides the *dvādaśāṅgī*, though they are practically evolved² out of this *dvādaśāṅgī*,

“देविद्वंदिर्हि महाणुभावेर्हि रत्नस्यज्जेर्हि । जुगमासज्ज विभत्तो अणुओगो तो कओ चउहा ॥ २२७ ॥”

The following verses of the *Āvassayanijjuttī* may be also consulted:—

“जावति अज्जवइरा अपुहुत्तं कालियाणुओगस्स । तेणारेण पुहुत्तं कालियसुय दिट्ठिवाए य ॥ २२५ ॥
अपुहुत्ते अणुओगो चत्तारि दुवार भासइ एगो । पुहुताणुओगकरणे ते अत्थ तओ वि बोच्छिन्ना ॥ २२६ ॥”

These very verses occur in *Āvassayabhāsa* as v. 763 and 773 and in *Viśeṣāvassayabhāsa* as v. 2284 and 2286. It may be noted that it is only *kāliya suya* which is mentioned here. This has been done with a view to show that it is *mukya* (principal), and that *ukkāliya suya* is *ganṇa* (subordinate). So says Hemacandra Sūri in his com. (p. 928) on *Viśeṣāvassayabhāsa* (v. 2289).

- 1 Cf. the following verse of the *Āvassayamūlabbhāsa*:—

“कालियसुयं च इसिभासियाइं तइआ य मरपन्नती ।
सब्बो य दिट्ठिवाओ चउत्थओ होइ अणुओगो ॥ १२४ ॥”

This very verse occurs in *Viśeṣāvassayabhāsa* as v. 2294.

- 2 So far as this *dvādaśāṅgī* is concerned, its 12 *Āṅgas* are evolved out of *Diṭṭhivāya* also known as *Bhūyāvāya*. So says the following verse of *Viśeṣāvassayabhāsa*:—

“जइ वि भूयावाए सम्बस्स वओमस्स ओयातो । निज्जुहण तइवि इ दुम्भेइ पप्प इत्थी य ॥ ५५१ ॥”

and that they are not the immediate compositions just coeval with the establishment of the *tīrtha* by the *Tīrthaṅkara* in question. This means that I should, first of all, define the phrase "Jaina scriptures" and then indicate the scriptures which are not included in the *dvādaśāṅgī*.

To begin with, I may note the various meanings of the word 'scripture' as given in *The Concise Oxford Dictionary of Current English* (p. 1072 of the new edition revised by H. W. Fowler). They are: "The Bible with or without the Apocrypha¹ (usually without article; also Holy scripture or the Ss.; a doctrine not found in S. or the Ss.); a or the quotation from the Bible; (attrib) taken from or relating to the Bible (a s. text, lesson; cf. scriptural); sacred book of non-Christian community; (archaic) inscription."

From this it follows that leaving aside the archaic meaning of the word 'scripture' viz. 'inscription', it signifies a sacred book of any community, Christian or non-Christian. So one may naturally take the phrase 'Jaina scriptures' to mean sacred books of the *Jainas*. This view is correct, but I may add that the phrase can be interpreted in another way, too. In order that this may be easily realized, I shall give here two definitions, of *sammasūya* (Sk. *samyak-śruti*), and two of *micchāsūya* (Sk. *mithyā-śruti*), as well. According to the 1st definition the *dvādaśāṅgī* and other scriptures based upon it—the works which are composed by the *Jaina* saints of a very high calibre are classed as *sammasūya* whereas the works composed by the non-*Jainas* who are wanting in right knowledge

1 The meanings of Apocrypha are given in this Dictionary on p. 50. They are: "Books of old Testament included in Septuagint and Vulgate, but not originally written in Hebrew, nor counted genuine by Jews, and excluded from Canon at Reformation. In order that we can follow this, we may note the meanings of Septuagint and Vulgate. They are respectively as under:—

"Greek version of O. T. including the apocrypha said to have been made about 270 B. C. by seventy translators."

"Latin version of the Bible prepared by Jerome in the 4th c."

are classed as *micchāsūya*.¹ According to the 2nd definition, all the works included in these two classes are *sammasūya* so far as a *samyagdṛṣṭi* (one having a right sort of faith) is concerned, whereas they are *micchāsūya* so far as a *mithyādṛṣṭi* (one having wrong faith) is concerned.² Consequently, according to this second definition, any and every sacred work, *Jaina* or non-*Jaina* is a *Jaina* scripture to a *samyagdṛṣṭi*.³ But I here do not use the phrase 'Jaina scriptures' in this wide sense but in the previous sense—the restricted sense. That is to say, I interpret 'Jaina scriptures' as authoritative works⁴ composed by eminent *Jaina* saints such as the *Gaṇadhara*s, *Śrutakevalin*s, *Dasapīrvadhara*s, *Pratyekabuddha*s and the like. To be explicit, I should now enumerate these works.

Bhadrabāhusvāmin⁵ is the last i. e. the 5th *Śrutakevalin*, in case we use this word *Śrutakevalin* in the strictest sense;⁶ if not,

1 "अं इमं अण्णाणिहि मिच्छादिद्विहिं सच्छंदबुद्धिमद्विगणितं तं जहा-भारहं रामायणं भीमासुहृत्कं कोटिल्लयं सण्डभदिआओ खोड (? वोडग) सुहं कप्पासिअ नागसुद्धुमं कणगसत्तरी वइत्तेसियं बुद्धवयणं तेरामिअं कावालिअं लोगाययं सट्ठितं मादरं पुराणं वागरणं भागवं पायंजली पुसदेवयं देहं गणिअं-सउणरुअं नाडयाइं, अहवा बावत्तरि कलाओ चत्तारि अ वेआ भगोवंगा, एआइं मिच्छादिद्विस्स मिच्छत्त-परिग्गहिआइं मिच्छामुअं, एयाइं जेव सम्मदिद्विस्स सम्मतपरिग्गहिआइं सम्ममुअं, अहवा मिच्छादिद्विस्स वि एयाइं जेव सम्ममुअं, कम्हा ? सम्मतहेउत्तणओ, जम्हा ते मिच्छादिद्विआ तेहिं जेव सम्महिं चोइआ समाणा केइ मप्पसदिद्वीओ चयंति, से तं मिच्छामुअं ।"—*Nandī* (s. 42).

2 "जं इमं अरहत्तेहिं ... पणीअं दुवालसंगं गणिपिडगं ... चोदसपुब्बिस्स सम्ममुअं अभिण्णदसपुब्बिस्स सम्ममुअं, तेण परं भिण्णेसु मयणा, से तं सम्ममुअं"—*Nandī* (s. 41). See also fn. 1.

3 This is true in the case of some of the *mithyādṛṣṭis* too, in case works like the *Vedas* lead them to the right path and thus enable them to leave the non-*Jaina* fold and to become followers of Jainism. See the concluding lines of fn. 1.

4 In this connection, I may quote the following verse:—

"अर्हत्प्रोक्तं गणधरदृष्ट्यं प्रत्येकबुद्धदृष्ट्यं च । स्थविरप्रथितं च तथा प्रमाणभूतं त्रिधा सूत्रम् ॥"

This is quoted by Droṇa Sūri, in his com. (p. 3^a) on *Ohanijjuttī* in support of his statement as under:—

"अर्थतस्तीर्थकरप्रणीतं श्रुततो गणधरनिबद्धं चतुर्दशपूर्वधरोपनिबद्धं दशपूर्वधरोपनिबद्धं प्रत्येकबुद्धोपनिबद्धं च ।"

This idea can be seen in the following verse of Vaṭṭakarasvāmin's *Mūlāyāra* (V), too:—

"सुतं गणधरकथिदं तदेव पत्तेयबुद्धिकथिदं च । सुदनेवल्लिणा कथिदं अभिण्णदसपुब्बकथिदं च ॥ ८० ॥"

5 He died in *Vira Samvat* 170. So says Hemacandra Sūri in his *Parīṣṭaparvan* (IX, 112).

6 The strictest sense means to use the word '*Śrutakevalin*' for one who is conversant with all the 14 *Puṇvas*, both in words and meanings.

he is last but one, and Sthūlabhadra¹ is the last. All the 11 *Gaṇadhara*s of Lord Mahāvīra were *Śrutakevalins*, and there were other saints of His, 289 in number, who, too, were *Śrutakevalins*. They were followed by Jambūsvāmin² and 4 *Śrutakevalins* viz. (1) Prabhavasvāmin, (2) Śayyambhava Sūri. (3) Yaśobhadra Sūri and (4) Sambhūtivijaya. Out of all these *Śrutakevalins*, we have already dealt with *Gaṇadhara*s and 12 *Angas* composed by each of them. It is said that *Āvassaya* is composed by Indrabhūti, the very 1st *Gaṇadhara*; but since the opinions differ in this connection and since the question of its genesis requires a lot of space, I reserve it for subsequent treatment. As regards 289 *Śrutakevalins*, we do not know, if any one of them had composed any work. The same is the case with Jambūsvāmin and Prabhavasvāmin. Sayyambhava Sūri, a junior contemporary of Prabhavasvāmin and a predecessor of Bhadrabāhusvāmin, has at least one work viz. *Dasaveyāliya* attributed to him. This and the two *Cūliya*s³ associated with it, I shall deal with, in due course. As regards Yaśobhadra Sūri and Sambhūtivijaya, we are again in the dark. Then comes the case of Bhadrabāhusvāmin. He is an author of ten *Nijjuttis*.⁴ Over and above that, he is looked upon as the author of *Pajjosaṇṭakappa*, the 8th chapter of *Dasāyakkhandha* and other

- 1 He completely knew the meaning of the 1st 10 *Puṇnas* only, though he had studied all the 14 *Puṇnas* in words.
- 2 He is the last of the persons to have attained omniscience in this *avasarpinī*. No doubt, he, too, is a *Śrutakevalin*. But as *Gaṇadhara*s are usually styled as *Gaṇadhara*s and not *Śrutakevalins*, as the former designation is superior to the latter, similarly it is more consistent to say that Jambūsvāmin is *kevalin* than to address him by an inferior designation of *Śrutakevalin*. In short, the word *Śrutakevalin* is generally used for such persons who do not attain omniscience during their life but at the same time master the complete *śrutajñāna*. This will explain why I have separately mentioned Jambūsvāmin.
- 3 There are two *Cūliya*s in the case of *Āyara*, too, as we shall see hereafter.
- 4 This is what Bhadrabāhusvāmin has himself said in the following verse of his *Āvassayanijjuttī*:—

“आवस्सयस्स दसकालियम् तह उत्तरज्झमायारे। मयग्गे निज्जुत्तिं वोच्चांमि तहा दसाणं च ॥ ८२ ॥
कप्पस्स य निज्जुत्तिं ववहारस्सं परमनिज्जणम्। मरियण्णत्तां ए वोच्चे इतिभासियाणं च ॥ ८३ ॥”

*Chedasūtras*¹ viz. *Vavahāra* and *Kappa*,² and that he is said to be an author of *Pinḍanijjuttī* and *Ohanijjuttī* as well.

The ten *Nijjuttis* here referred to, are versified commentaries in Prākṛta on the following 10 works:—

(1) *Āvassaya*, (2) *Dasareyāliya*, (3) *Uttarajjhayaṇa*, (4) *Āyāra*, (5) *Sāyagaḍa*, (6) *Dasāsuyakkhandha*, (7) *Kappa*, (8) *Vavahāra*, (9) *Sāriyopannatti* and (10) *Isibhāsiya*.

Out of these ten works, we had an occasion to mention (1), (2), (4) and (5) up till now. As regards (3), it appears that it is not a work of one single author, though Prof Banarasidas in his *Ardhamāgadhī Reader* (p. 45) attributes its authorship to Bhadrabāhusvāmin. Works (6), (7) and (8) come under the class of works known as *Chedasūtras*, and they are said to be the compositions of Bhadrabāhusvāmin. Works (1) and (10) are rather anonymous, and out of them, the last is said to be a work consisting of 40 *ajjhayaṇas* narrated by 45 *Pratyekabuddhas*, one by each of them.³

Before proceeding further, I may mention that all these 10 works which are commented upon by Bhadrabāhusvāmin, a *Śrutakevalin*, deserve to be included in the list of *Jaina* scriptures (and I accordingly do so), though a work like *Sāriyopannatti* is anonymous. For, its author, whoever he was, must have been an outstanding personality, and this work of his must have been

1 In all, there are, roughly speaking, six *Chedasūtras* viz., (1) *Nisīha*, (2) *Mahānisīha*, (3) *Vavahāra*, (4) *Dasāsuyakkhandha*, (5) *Kappa* and (6) *Pañcakappa* or its substitute *Jiyakappa*.

2 Cf. the following verse of *Pañcakapabbhāsa* composed by Saṅghadāsa *Kṣamāḥaramaṇa*:—

“वैदाभि भद्रबाहुं पाईणं चरिमसयल्लमुण्याणि । सुत्तत्थकारगमिणिं दसाण कप्पे य ववहारे ॥”

For this verse see pp. 259 and 67 of *Descriptive Catalogue of Jaina Manuscripts* (vol. XVII of Des. Cat. of the Govt. collections of Mss. deposited at Bhandarkar O. Research Institute), and Peterson, Report IV, p. 100.

3 Cf. the following lines occurring in Yaśodeva Sūri's com. (p. 67^a) on *Pakkhiyasutta*:—

“इसिभासियाहं नि इह ऋषयः पत्येकबुद्धसाधवस्ते चात्र नेमिनाथतीर्थवर्तिनो नारदादयो विंशतिः, पार्श्वनाथतीर्थवर्तिनः पञ्चदश, वर्द्धमानस्वामितीर्थवर्तिनो दश ब्राह्मणः, नैर्भाषितानि पञ्चत्रयारिंशत्सङ्ख्यान्य-
ध्ययनानि श्रवणाद्यधिकार (भगवति) ऋषिभाषितानि ।”

of a very high order as not only to attract the attention of a *Śrutakevalin* but to lead him to comment upon it.

To this list of the *Jaina* scriptures so far enumerated, may be added works composed by Sthūlabhadra. But we do not know whether he at all composed any work. This finishes the enumeration of the works of one and all the *Śrutakevalins*. Now we may turn to the works of *Daśapūrvadhara*s.¹ Vajrasvāmin is said to be the last in the lot.² We do not know if he or any other *Daśapūrvadhara*s except Śyāma Sūri who preceded him, ever composed any work. *Paṇṇavaṇā* is said to be the work of this very Śyāma Sūri.

It may be added in this connection that some of the *Sangrahaṇīs* on *Upāṅgas* are compositions of some of the *Daśapūrvadhara*s; for, this is what we learn from Droṇa Sūri's com. (p. 3^a)³ on *Ohanijjuttī*.

This means that it now remains to examine the question of the works of the *Pratyekabuddhas*. Some of the *ajjhayaṇas* of *Uttarajjhayaṇa* are said to be the works of some of the *Prateyakabuddhas*. Moreover, some of the works known as *Prakīrṇakas* are attributed to them about which we shall refer to, hereafter.

This rough discussion about the works that can be termed as *Jaina* scriptures, gives us an idea as to the number of works of which the genesis remains to be attempted. They are:—

(1) *Āvassaya*, (2) *Daśaveyāliya*, (3) *Uttarajjhayaṇa*, (4) *Daśa-suyakkhandha*, (5) *Kappa*, (6) *Vavahāra*, (7) *Sūriyapaṇṇatti*, (8) *Pinḍanijjuttī*, (9) *Ohanijjuttī*, (10) *Cūliyaś* and (11) *Paṇṇavaṇā*.

1 This is due to the fact that in this *avasarpinī*, there has not flourished any such saint who knew 13, 12 or 11 *Puṇvas*. The following lines from Droṇa Sūri's com. (p. 3^a) on *Ohanijjuttī* may be quoted in this connection:—

“अस्यामवसर्पिण्यां चतुर्दशपूर्व्यनन्तरं दशपूर्वधरा एव सजाता न त्रयोदशपूर्वधरा द्वादशपूर्वधरा एकादशपूर्वधरा वा”

2 In *Subodhikā* (p. 169^b) it is said:—

“महागिरिः १ सुहस्ती च २ सुरिः श्रीगुणसुन्दरः। इयामार्यः ४ स्कन्दिताचार्यो ५ रेवतीमित्रसरिराद् ६॥ श्रीधर्मो ७ भद्रगुप्तश्च ८ श्रीगुप्तो ९ वज्रसरिराद्। युगप्रधानप्रवरा दशैते दशपूर्विणः॥”

3 The pertinent line is as under:—

“दशपूर्वधरा अपि शासनस्योपकारका उपाङ्गादीनां सङ्ग्रहणुपरचनेन हेतुना”

It may be noted that out of these 12 works, the first three along with the 8th and the 9th form a group known as *Mūlasūtra*. The 4th, 5th and the 6th are classed under the name of *Chedasūtra*, while the 7th and the 11th, under the name of the *Upāṅga*. This will show that over and above the *Jaina* scriptures noted up till now, there are some more *Jaina* sacred works; for, the number of the *chedasūtras* as already stated is 5 or 6, and that of the *Upāṅgas* 12. No doubt, almost all of these works are anonymous, and it is very very difficult to ascertain their dates of composition. Even then an attempt must be made to examine their genesis, too; for, they are also after all, *Jaina* scriptures, though perhaps not in the strictest sense. But as this chapter has already outswollen in size, I have to reserve this topic for subsequent treatment. I may therefore conclude this chapter by mentioning only two facts as under:—

(1) There are works known as *Prakīrṇakas*. They were composed by the 14,000 disciples¹ of Lord Mahāvīra—the disciples who were endowed with four types of *mati-jñanā*. These disci-

1 There is a difference of opinion as to whether these are the direct pupils of Lord Mahāvīra or the indirect ones, and as such they are not necessarily contemporaneous with Lord Mahāvīra. In this connection I may reproduce the following lines from Malayagiri Sūri's com. (p. 208^b) on *Nandī* :—

“एके सूरयः प्रज्ञापयन्ति—इदं किल चतुरशीतिसहस्रादिकं ऋषभादीनां तीर्थकृतां श्रमणपरिमाणं प्रधानपूज-
विरचनसमर्थान् श्रमणानधिकृत्य वेदितव्यं, इतरथा पुनः सामान्यश्रमणाः प्रभूतरा अपि तस्मिन् २ ऋषभा-
दिकाले आसीरन्, अपरे पुनरेवं प्रज्ञापयन्ति—ऋषभादितीर्थकृतां जीवतमिदं चतुरशीतिसहस्रादिकं श्रमण-
परिमाणं प्रवाह्यतः पुनरेकैकस्मिन् तीर्थे भूयान् श्रमणा वेदितव्याः, तत्र ये प्रधानपूजविरचनशक्तिसमन्विताः
सुप्रसिद्धतद्ग्रन्था अतत्कालिका अपि तीर्थे वर्तमानास्तत्राधिकृता द्रष्टव्याः, एतदेव मतान्तरमुपदर्शयन्नाह—
'अथवे'त्यादि, अथवेति प्रकारान्तरोपदर्शने, यस्य ऋषभादेस्तीर्थकृतो यावन्तः शिष्यास्तीर्थे औत्पत्तिव्या वैनयिव्या
कर्मजया पारिणामिक्या चतुर्विधया बुद्ध्या उपेताः—समन्विता आसीरन् तस्य—ऋषभादेस्तावन्ति प्रकीर्णक-
सहस्राण्यभवन्, प्रत्येकबुद्धा अपि तावन्त पत्र, अत्रैके व्याचक्षते—इह एकैकस्य तीर्थकृतस्तीर्थेऽपरिमाणानि
प्रकीर्णकानि भवन्ति, प्रकीर्णककारिणामपरिमाणत्वात्, केवलमिह प्रत्येकबुद्धरचितान्येव प्रकीर्णकानि द्रष्टव्यानि
प्रकीर्णकपरिमाणेन प्रत्येकबुद्धपरिमाणप्रतिपादनात्, स्यादेतत्—प्रत्येकबुद्धानां शिष्यभावो विरुध्यते, तदेत-
समीचीनं, यतः प्रजाजकाचार्यमेवाधिकृत्य शिष्यभावो निषिध्यते, न तु तीर्थकरोपदिष्टशासनप्रतिपन्नत्वेनापि,
ततो न कश्चिद् दोषः, तथा च तेषां ग्रन्थः—इह तित्थे अपरिमाणा पङ्क्तगा, पङ्क्तगसामिअपरिमाणत्तणओ,
किंतु इह सुते पत्तेयबुद्धपणीयं पङ्क्तगं भाणियव्वं, कम्हा ? जम्हा पङ्क्तगपरिमाणेण चैव पत्तेयबुद्धपरिमाणे
कीरइ, (इति) भणियं 'पत्तेयबुद्धा वि तत्तिया चैव' ति, चोयग आह—'नणु पत्तेयबुद्धा सिस्सभावो य विरुज्जए'
आयरिओ आह—'तित्थयरपणीयसत्तणपडिवन्नत्तणओ तस्सीसा हवंती'ति, अन्ये पुनरेवमाहुः—'सामान्येन प्रकीर्ण-
कैस्तुल्यत्वात् प्रत्येकबुद्धानामत्राभिधानं, न तु नियोगतः प्रत्येकबुद्धरचितान्येव प्रकीर्णकानीति' ।”

ples, as some say, are not necessarily the *Pratyekabuddhas*;¹ but whatever it may be, we have no means to know exactly which works were composed by them. The works styled as *Prakīrṇakas* and enumerated under the two groups known as *kāliya-sūya*² and *ukkāliya-sūya*³ are perhaps some of the works composed by these *Pratyekabuddhas*. Whether it is so or not, their genesis will be taken up hereafter.

(2) As stated in *Pajjosaṇākappa* (s. 147)⁴ and in *Triṣaṣṭi* (X, 13, v. 223-224⁵); Lord Mahāvīra when he was about to attain *nirvāṇa*, recited 55 *adhyāyanas* dealing with the fructification of *punya* (merit), 55 pertaining to the fructification of *pāpa* (demerit),⁶ 36 though unasked, and one more named as *Pahāṇa*⁷ (Sk. *Pradhāna*). We do not know whether he did or did not inform the audience as to whose compositions they were. Hence the problem before us, of deciding their authorship. Roughly speaking, we may attribute the authorship of all these 147 *adhyāyanas* to Lord Mahāvīra; but even then the question as to whether any one of these *adhyāyanas* is incorporated in the existing canon, remains practically unsolved.

1 See the ending portion of fn. 1 of p. 18.

2-3 See pp. 23-24.

4 The pertinent lines are as under:—

“छट्ठेण भतेण अपाणएणं साइणा नखत्तेणं जोगमुवाणएणं पच्चूसकालसमयंसि मंपलिअंकनिसण्णे पणपन्नं अज्झयणाइं कल्लाणफलविवागाइं पणपन्नं अज्झयणाइं पावफलविवागाइं छत्तीसं च अपुह-वागरणाइं वागरित्ता पद्दाणं नाम अज्झयणं विभावमाणे २ कालए”

5 They are—

“कल्याणफलाकानि पञ्चपञ्चाशत् तथा । तावन्त्यधविपाकानि जगद्वध्ययनानि तु ॥ २२३ ॥
षट्त्रिंशत्तमप्रश्नव्याकरण्यभिधाय च । प्रधानं नामाध्ययनं जगद्गुरुमावयत् ॥ २२४ ॥”

6 One may be tempted to believe that some of the *ajjhāyanas* of *Vivāgasūya*, the latter portion of *Ovavāya* and the like may have something to do with some of these 110 *adhyāyanas*.

7 This is explained in *Subodhikā* (p. 125^b) as below:—

“प्रधानं नाम एकं मल्लेव्यध्ययनं”

CHAPTER II

CLASSIFICATIONS OF THE AGAMAS

Jainism deals with five kinds of knowledge (*nāṇā*).¹ One of them is known as *sūya-nāṇa* (Sk. *śruta*²-*jñāna*). It can be roughly translated as scriptural knowledge. It is derived from the reading or preaching of scriptures or through an object known by sensitive knowledge (*ābhiñibohia-nāṇa*³). It can be variously classified.⁴ According to one of the classifications, it is two-fold: (i) *aṅga-paṭṭha* (Sk. *aṅga-praviṣṭa*) and (ii) *anaṅga-paṭṭha* (Sk. *anaṅga-praviṣṭa*).⁵ The former means 'contained in the *Aṅgas*', and the latter, 'not contained in the *Aṅgas*'. *Anaṅga-paṭṭha* is designated as *aṅga-bāhira* (Sk. *aṅga-bāhya*), too⁶; for, it comprises works standing outside the *Aṅgas*-not belonging to the *Aṅgas*.

- 1 Cf. the following sūtra of *Nandī*:

“नाणं पंचविहं पन्नत्तं, तं जहा-आभिणिबोहिअनाणं सुअनाणं ओदिनाणं मणपज्जवनाणं केवलनाणं ।” (सू. १)

The following sūtra of the *Tattvārtha* (I) may be also referred to:

“मतिश्रुतावधिमनःपर्यायकेवलानि ज्ञानम् ।” (सू. ९)

- 2 “श्रुतमाप्तवचनमागम उपदेश ऐतिह्यमाग्नयः प्रवचनं जिनवचनमित्यनर्थान्तरम्.” This line occurring in the *Bhāṣya* (p. 88) on *Tattvārtha* (I, 20) gives the synonyms of *śruta*.

- 3 This is also known as *mai-nāṇa*.

- 4 (i) This is borne out by the following sūtra occurring in *Nandī*:

“सुयनाणपरोक्कं चोदसविहं पन्नत्तं, तं जहा-अक्खरसुयं १ अणक्खरसुयं २ सण्णिसुयं ३ असण्णिसुयं ४ सम्मसुयं ५ मिच्छसुयं ६ साइअं ७ अणाइअं ८ सपज्जवसिअं ९ अपज्जवसिअं १० गमिअं ११ अगमिअं १२ अंगपविहं १३ अणंगपविहं १४ ।” (सू. ३८)

- (ii) Devendra Sūri in his *Kammavivāga* (v. 6) has mentioned these very 14 varieties, but in the following verse, he has referred to 20 varieties:

“पज्जय १ अक्खर २ पय ३ सङ्घाया ४ पडिवत्ति ५ तह य अणुओगो ६ ।

पाहुडपाहुड ७ पाहुड ८ वत्थू ९ पुव्वा १० य ससमासा ११ ॥”

- 5 See the ending portion of the 1st part of the above fn.

- 6 Cf. “तं समासओ दुविहं पण्णत्तं, तं जहा-अंगपविहं अंगवाहिरे च ।”—*Nandī* (s. 44)

The *aṅga-paṇṭha* *sūya-nāṇa* has 12 sub-divisions, each of which is known as an *Aṅga*¹. Thus it is identical with the *dvādaśāṅgī* which consists of 12 *Aṅgas* viz. *Āyāra* etc., and which is so often referred to as *dvādaśāṅga gaṇipīḍaga* (Sk. *dvādaśāṅga gaṇipitaka*) in the canonical works of the *Jainas*.² These 12 *Aṅgas* are looked upon as the 12 limbs (*aṅgas*) of a *śruta-puruṣa* or the *śruta* personified. They are: 2 *pādus* (feet), 2 *jaṅghās*³ (lower legs), 2 *ūrus*⁴ (thighs), 2 *gātrārdhas* (back and belly), 2 *bāhus* (hands), 1 *grīvā* (neck) and 1 *śiras* (head).⁵ *Āyāra* and the other 11 *Aṅgas* are respectively compared with these limbs so that *Āyāra* and *Sāyagada* stand for the feet of the *śruta-puruṣa*, whereas *Diṭṭhivāya*, for the head. On the other hand, so far as *anaṅga-paṇṭha* *sūya-nāṇa* is concerned, it does not form a part and parcel of this *śruta-puruṣa*;⁶ for, it comprises such scriptures as are not included in the *dvādaśāṅgī*. This furnishes us with only one of the definitions of the two kinds of *sūya-nāṇa* above referred to; for, there are two more. According to one of them, what is composed by the *Gaṇadhara*s is *aṅga-paṇṭha* whereas what is composed by *Śrutasthavi*ras⁷ is *anaṅga-paṇṭha*. According to the other definition,

- 1 *Aṅga* is also known as *Gaṇipīḍaga*. This is what I surmise from the following line occurring in *Samavāya* (s. 57):

“तिङ्गं गणिपिडगणं आचारचूलियावज्जाण सत्तावन्नं अज्झयणा पत्रत्ता, तं जहा-आयारे स्यगडे ठाणे ”

- 2 For instance we come across “दुवाल्लसंगे गणिपिडगे” twice in *Samavāya* (s. 148) and “दुवाल्लसंगे गणिपिडगे” in *sūtras* 1 and 136 of this very work. See also p. 14, fn. 2.

- 3-4 In *The Standard Sanskrit English Dictionary* by L. R. Vaidya, the meanings of these words are respectively given as “leg from the ankle to the knee” and “the thigh.” That a distinction is made between *jaṅgha* and *ūru* in *Jaina* works is borne out by *Samarāciccariya* (vide the description of *Aggisamma* given in the 1st bhava).

- 5 Cf. the following verse occurring in the *Cuṇṇi* (p. 47) on *Nandi*:-

“पादयुगं जंघोरु गातदुवगं च दो य बाहू ता । गीवा सिंरं च उरिसो बारसभंगो सुतपविट्ठो ॥”

- 6 See the opening lines of fn. 1 of p. 22.

- 7 A *Śruta-sthavi*ra means one conversant with *Thāṇa* and *Samavāya*. Cf. “झणंग-समवायधरेण समणे णिगंथे सुयधरे”-*Thāṇa* (III, 2; s. 159).

that *śruta* which exists in every *tīrtha*—in short which is *niyata*, is *āṅga-paṭiṭṭha*, and the rest of the *śruta* is *anaṅga-paṭiṭṭha*.¹ It may be noted that Ānandasūgara Sūri has recently propounded a view in *Siddhacakra* (IV, 8, p. 175²) that even a *Gaṇadhara* can be an author of the *anaṅga-paṭiṭṭha* works, and thus *Āvassaya*, though coming under the class of *anaṅga-paṭiṭṭha*, is a work composed by a *Gaṇadhara*. If this view is accepted, it follows that though the author of *āṅga-paṭiṭṭha* is none else but a *Gaṇadhara*, the author of *anaṅgapaṭiṭṭha* is a *Gaṇadhara* and a non-*Gaṇadhara* as well. Furthermore, in *Siddhacakra* (IV, 8, p. 175) he has said that *anaṅga-paṭiṭṭha* may be also associated with a question from a *Gaṇadhara*. But this is an erroneous statement as can be seen from Malaya-giri Sūri's com. (p. 48^b)³ on *Āvassaya* where it is distinctly stated that *anaṅga-paṭiṭṭha* has nothing to do with a question or questions of a *Gaṇadhara*, though it may be however the outcome of a question or questions from some one else or that without any body asking a question to a *Tīrthāṅkara*, he himself may have expounded a subject, and later on, it may have been embodied in words by some devotee of his. As regards the genesis of *āṅga-paṭiṭṭha*, there are no such options; for, it after all originates from the *niṣadyās* and *tripadī*.⁴

- 1 “इचेतस्स सुतपुरिसस्स जं सुतं अंगभागठितं तं अंगपविट्ठं भणइ, जं पुण एतस्सेव सुतपुरिसस्स वइरगे ठितं अंगवाहिरं ति भण्णति, अहवा

गणहरकयमंगगतं जं कत्तं थेरेहिं वाहिरं तं च । णियत्तं अंगपविट्ठं अणियदयसुत्तं वाहिरं भणितं ॥”

—*Cummi* (p. 47) on *Nandi*.

The 550th verse of *Visesāvassaya-bhāṣa* may be also referred to. It runs as under:

“गणहरथेरक्यं वा आपसा मुक्कवागरणो वा । धुवचलविसेसओ वा अंगाणोसु नाणत्तं ॥ ५५० ॥”

- 2 For the pertinent portion see my Gujarātī work *Ārhata āgamonum avalokana yane Tattvarasikacandrikā* (Pt. I, p. 63).
- 3 “वारत्रयं गणधरपृष्टेन सता भगवता तीर्थकोरेण यत् प्रोच्यते ‘उपनेइ वा, विगमेइ वा धुवेइ वा’ इति पदत्रयं तदनुसृत्य यन्निष्पन्नं तदङ्गप्रविष्टं, यत् पुनर्गणधरप्रश्नव्यतिरेकेण शेषकृतप्रश्नपूर्वकं वा भगवतो मुक्कलं व्याकरणं तदधिकृत्य यन्निष्पन्नं जम्हप्रश्नस्यादि, यच्च वा गणधरवचस्येवोपजीव्य दृग्धमावश्यकनिर्युक्तयादि पूर्वस्थ-विरेस्तदनङ्गप्रविष्टं यदि वा यत् सर्वतीर्थकरतीर्थेष्वनियतं तदनङ्गप्रविष्टं, सर्वपक्षेषु द्वादशाङ्गान्यङ्गप्रविष्टं, शेषमनङ्गप्रविष्टं”
- 4 Maladbārīn Hemacandra, too, has practically said the same thing as can be seen from the following lines of his com. (p. 298) on *Visesāvassaya-bhāṣa*:-

That *śruta* which is studied-recited during the first and last *pauruṣīs*¹ of both day and night, is styled *kāliya-sūya*, while that *śruta* which is studied-recited at all times except *kālavelā*, is designated as *ukkāliya-sūya*.²

As already noted in the concluding lines (p. 12) of fn. 4 (p. 11), *kāliya-sūya* is principal whereas *ukkāliya-sūya* is subordinate. But, in *Nandī* etc., the works of the former class are mentioned after the enumeration of those of the latter class.

Before proceeding further, we may take a note of the works coming under the classes of *kāliya-sūya* and *ukkāliya-sūya*. A list of these works is supplied by *Nandī*³ and *Pakkhiyasutta*⁴ as well;

- 1 Malayagiri in his com. (p. 205^a) on *Nandī* says:

“सर्वस्यापि वस्तुनो यदा स्वप्रमाणच्छाया जायते तदा पौरुषी भवति”

Thus it means the period that elapses from sun-rise to the time when the shadow of an object is equal to its height. In short it practically comes to about 3 hours.

- 2 “तस्य कालियं ज दिणरादीण पदमे (चरमे) पोरिसीसु पदिज्जइ । जं पुण कालवेलावजे पदिज्जइ तं उक्कालियं”
So says the *Cūṇṇī* (p. 47) on *Nandī*.

Akalanika in his *Tattvārtharājavārtika* (p. 54) observes:

“स्वाध्यायकाले नियतकालं कालिकं । अनियतकालमुत्कालिकं”

- 3 “उक्कालियं अणेगविहं पण्णत्तं, त जहा-दस्वेआलिअं कप्पिआकप्पिअं चुल्लकप्पसुअं महाकप्पसुअं उववाइअं रायपसेणिअं जीवाभिगमो पण्णवणा महापण्णवणा पमायप्पमायं नंदी अणुओगदाराइं देविंदत्थओ तन्दुलवेआलिअं चंदाविज्जयं सरपण्णत्ती पोरिसिमंडलं मंडलपवेसो विज्जाचरणविणिच्छओ गणिविज्जा ज्ञाणविभत्ती मरणविभत्ती आयविसोही वीयरागसुअं संलेहणासुअं विहारकप्पो चरणविही आउरपक्खस्साणं महापक्खस्साणं एवमाइ, से तं उक्कालिअं ।

से किं तं कालियं ? कालियं अणेगविह पण्णत्तं, तं जहा-उत्तरज्जयणाइं दसाओ कप्पो ववहारो निसीहं महानिसीहं इसिभासिआइं जंघ्दीवपन्नत्ती दीवसागरपन्नत्ती चंदपन्नत्ती खुड्ढिआविमाणपविभत्ती महद्धिआविमाणपविभत्ती अंगचूलिआ वगचूलिआ विवाइचूलिआ अरुणोववाए वरुणोववाए गरुडोववाए धरणोववाए वसमणोववाए वेल्धरोववाए देविंदोववाए उट्ठाणसुए ससुट्ठाणसुए नाग-परिआवणिआओ निरयावलिआओ कप्पिआओ कप्पवड्डिसिआओ पुट्ठिआओ पुट्ठकचूलिआओ वण्हीदसाओ, एवमाइयाइं चउरासीइं पइन्नगसहस्साइं भगवओ अरहओ उसहसांमिस्स आइतित्थयरस्स तहा संखिज्जाइं पइन्नगसहस्साइं मज्झिमगाणं जिणवराणं चोइस पइन्नगसहस्साणि भगवओ वद्धमाणसामिस्स, अहवा जस्स जत्तिआ सीसा उप्पत्तिआए वेणइआए काम्मियाए पारिणामिआए चउव्विआए बुद्धीए उववेआ तस्स तत्तिआइं पइरणगसहस्साइं, पत्तेअबुद्धा वि तात्तिआ चैव, सेत्तं कालियं, सेत्तं आवस्सयवहरित्तं, से तं अणंगपविट्ठं । (सू० ४४)”

- 4 “नमो तेसि खमासमणाणं जेहिंमं वाइयं अइवाहिं उक्कालियं भगवन्तं तं जहा-दस्वेआलिअं कप्पियाकप्पियं चुल्लं कप्पसुअं महाकप्पसुअं ओवाइयं रायप्पसेणइयं जीवाभिगमो पण्णवणा महापण्णवणा नंदी अणु-ओगदाराइं देविंदत्थओ तन्दुलवेआलिअं चंदाविज्जयं पोरिसिमण्डलं मण्डलपवेसो गणिविज्जा

but they differ in some respects. In order that this may be realized, I give below the names of works forming a group known as *kāliya-suya* as given in *Nandī* (s. 44):—

(1) *Uttarajjhayaṇa*¹, (2) *Dasā*², (3) *Kappa*, (4) *Vavahāra*, (5) *Nisiha*, (6) *Mahānisiha*, (7) *Isibhāsia*³, (8) *Jambuddīvapaṇṇatti*, (9) *Divasāgarapaṇṇatti*, (10) *Candapaṇṇatti*, (11) *Khuddiyā-Vimāṇapavibhatti*, (12) *Mahallīā-Vimāṇapavibhatti*, (13) *Āṅgacūliyā*, (14) *Vaggacūliyā*, (15) *Vivāhacūliyā*, (16) *Aruṇovavāya*, (17) *Varuṇovavāya*, (18) *Garulovavāya*, (19) *Dharaṇovavāya*, (20) *Vesamaṇovavāya*, (21) *Velandharovavāya*, (22) *Devindovavāya*, (23) *Uṭṭhāṇasuya*, (24) *Samuṭṭhāṇasuya*, (25) *Nāgapariyāvaṇiā*⁴, (26) *Nirajāvaliyā*⁵, (27) *Kappiyā*⁶, (28) *Kappavaḍḍisiyā*⁷, (29) *Pupphiyā*⁸, (30) *Pupphacūliyā*⁹ and (31) *Vaṇhīdasā*.¹⁰

On comparing these names with those given in *Pakkhiyasutta* (p. 66^a and p. 66^b), we find:

(1) The following 7 additional works are mentioned there:—

(a) *Sūrapaṇṇatti*, (b) *Vaṇhiyā*¹¹, (c) *Āśvīśabhāvaṇā*¹², (d) *Dīṭṭhivīsabhāvaṇā*¹³, (e) *Cāraṇabhāvaṇā*¹⁴, (f) *Mahāsumiṇabhāvaṇā*¹⁵ and (g) *Teyaganisagga*¹⁶.

(2) There is no mention of *Dharaṇovavāya*.

(3) In all, there are 37 works noted under the group known as *kāliya-suya*.

Though in the printed edition we have *Vaṇhiā* and *Vaṇhīdasā*, it is doubtful, if there is really any work like *Vaṇhiā*; for, Yaśodeva Sūri while commenting upon *Pakkhiyasutta* takes no notice of it.

विज्ञाचरणविणिच्छओ ज्ञाणविभत्ती मरणविभत्ती आयविसोही संलेहणासुयं वीयरगसुयं विहारकण्णो चरणविहि आउरपक्खल्लणं महापक्खल्लणं ।” (p. 61)

“णमो तेसिं खमासमणार्ण जेहि इमे वाइयं अङ्गवाहिरे कालियं भगवन्तं तं जहा—उत्तरज्जयणाइं दसाओ कण्णो ववहारो इसिभासियाइं निसीहं महानिसीहं जंजुदीवपक्खली सुरपक्खली चन्दपक्खली दीवसागरपक्खली सुद्धियाविमाणपविभत्ती महल्लियाविमाणपविभत्ती अंगचूलियाए वग्गचूलियाए विवाहचूलियाए अरुणोववाए वरुणोववाए गरुलोववाए वेसमणोववाए वेल्हधरोववाए देविन्दोववाए उट्ठाणसुए ससुट्ठाणसुए नागपरियावणियाणं निरयावल्लियाणं कप्पियाणं कप्पवड्डिसियाणं (p. 66^a) पुप्फियाणं पुप्फचूलियाणं वण्हिआणं वण्हिदसाणं आसीविसभावणाणं दिट्ठीविसभावणाणं चारणभावणाणं महासुमिणभावणाणं तेयगनिसगगाणं” (p. 66^b)

1-16 All these names are mentioned in plural.

As regards the works coming under the group known as *ukkāliya-sūya*, *Nandī* (s. 44) mentions the following:—

(1) Dasaveyāliya, (2) Kappiyākappiya, (3) Culla-Kappasūya, (4) Mahā-Kappasūya, (5) Uvavāliya, (6) Rāyapaseṇiya, (7) Jivabhi-gama, (8) Paṇṇavaṇā, (9) Mahāpaṇṇavaṇā, (10) Pamāyappamāya, (11) Nandī, (12) Aṇuogadāra¹, (13) Devindatthai, (14) Tandulaveyāliya, (15) Candāvijjhaya, (16) Sūrapaṇṇatti, (17) Porisimaṇḍala, (18) Maṇḍalapavesa, (19) Vijjācaraṇaviṇicchaya, (20) Gaṇivijjā, (21) Jhāṇavibhatti, (22) Maraṇavibhatti, (23) Āyavisohi, (24) Viyarāga-sūya, (25) Saṃlehaṇāsūya, (26) Vibhārakappa, (27) Caraṇavihi, (28) Āurapaccakkhāṇa and (29) Mahāpaccakkhāṇa.

This list differs from the one given in *Pakkhiyasutta* (p 61^b) in the following respects:—

(1) There is no mention of *Sūrapaṇṇatti* there.

(2) In all, there are 28 works, all of which, of course, tally with those mentioned in *Nandī*.

From this it follows that according to *Nandī*, *Sūrapaṇṇatti* belongs to the class known as *ukkāliya-sūya*, whereas according to *Pakkhiyasutta*, it belongs to the class known as *kāliya-sūya*.

I may note *en passant* that some mention 32 works as belonging to *kāliya-sūya*. Out of them 29 works are the same as noted in *Nandī*, and the additional ones are as under:—

(1) *Nirayavisohi*, (2) *Maraṇavisohi*, and (3) *Āyavibhatti*.

Further, there are several works which come under the class of *kāliya-sūya*. They are not only anonymous but we have no idea about them except that they are *Paṇṇagas*.

It may be here noted that none of the 12 *Āṅgas* is included in any of the two groups viz. *kāliya-sūya* and *ukkāliya-sūya*. So there arise two questions as under:—

(1) Why are the 1st 11 *Āṅgas* referred to as *kālika-srūta* by Abhayadeva Sūri in his com. (p. 792^b) on *Viāhapāṇṇatti* (XX, 8; s. 677) and by Hemacandra² Sūri in his com. (p. 931) on *Viśeṣāvassayabhāṣa* (v. 2294)?

1 This name occurs in plural.

2 For the pertinent portion see *Tattvarasikacandrikā* (pt. I, p. 68).

(2) How is it that the *Cunṇi* (p. 47)¹ of *Nandī* (s. 44) and Malayagiri Sūri's com. (p. 203^a)² on this very *Nandī*, refer to *Āyāra* etc., as works belonging to the *kāliya-suya* group?

The answer appears to be that the word *kāliya-suya* is here used in the 2nd sense out of 3: (i) in contrast with the word *ukkāliya*, (ii) etymologically and (iii) as a synonym of *carana-karaṇānuyoga*³. The 2nd sense conveys that while studying the 11 *Āngas*—the entire *śruta*, *kāla* (time) is taken into account, and consequently each of the works so studied is called *kāliya*.

This finishes the discussion about one type of classifications of the *Jaina* scriptures; but there remains another to be attended to, though this is not probably as old as the former one. It is however more popular than the former. According to it the scriptures are divided into 6 groups viz. (1) *Āṅga*, (2) *Uvaṅga*, (3) *Cheyasutta*, (4) *Mūlasutta*, (5) *Pañṇaga* and (6) *Cūliyāsutta*.

Before we deal with these groups, we may note that it is only the *mūrtipūjaka Śvetāmbaras* who use all these six designations; for, the *Sthānakavāsins*⁴ seem to use only first four, while the *Digambaras*, only the 1st and the 5th.

Āṅga—*Āṅga* is a word common to both the *Prākṛta* and *Saṁskṛta* languages. It is a term to be met with in the *Vaidika* literature wherein it signifies the six auxiliary sciences (helpful in the study of the *Vedas*) viz. (1) *Śikṣā* (phonetics), (2) *Chandas* (prosody), (3) *Veyyākaraṇa* (grammar), (4) *Nirukta* (philology), (5) *Kalpa* (ritualism) and (6) *Jyotiḥ* (astronomy). In the *Bauddha* literature, too, we come across this word. For instance, in the *Majjhimanikāya* 22 (I, p. 133) and in several passages in the *Āṅguttaranikāya*, there is mention of a division of the Canon into 9 *Āngas* viz. (1) *Sutta* (prose sermons), (2) *Geyya* (sermons in a mixture of prose and verse), (3) *Veyyākaraṇa*

1 “तच्च प्रायसो आचारादि कालियसुतं।”

2 “तच्च प्राय आचारादि कालिकश्रुतम्।”

3 This is what the *Cunṇi* (p. 2) on *Dasaveyāliya* says. The pertinent line is: “चरणकरणाण्ययोगो नाम कालियसुतं”

4 These represent a non-idolatrous (*amūrtipūjaka*) section of the *Śvetāmbaras* which originated in *Vikrama Samvat* 1530. It is said that a subsection known as *Terāpanthīs* arose from this section in *Samvat* 1816.

5 Cf. the lines reproduced from the com. on *Anuogaddāra* on p. 29.

(explanations, commentaries), (4) *Gāthā* (stanzas), (5) *Udāna* (pithy sayings), (6) *Itivuttaka* (short speeches beginning with the words 'Thus spake the Buddha'), (7) *Jātakā* (stories of the former births of Buddha), (8) *Abbhutadhamma* (reports of miracles) and (9) *Vedalla* (teachings in the form of questions and answers). This is what is suggested by the late Prof. Winternitz in his work entitled *A History of Indian Literature* (vol. II, p. 10). He there adds:

"This division does not allude to a canon complete in itself, or to definite books, but is only meant to classify the various types of Buddhist texts according to their form and contents."

As already noted, in the *Jaina* literature, too, we find this word.¹ Herein, it stands for a limb of the *śruta-puruṣa*, there being such 12 limbs, in all.

Under these circumstances, it is difficult to say as to which school first used this term '*Āṅga*' and as to which school subsequently borrowed it. Prof. M. V. Patwardhan, however remarks:

"The Śvetāmbara Jains have also borrowed the term *Āṅga* from their Brahmanical opponents, to denote the first twelve principal works of their canon, while the Digambara Jains have also borrowed the term *Veda* from the same source, to denote the principal divisions of their sacred literature."²

It hardly remains to be added that the canonical texts that go by the name of 12 *Āṅgas* form the very first and fundamental group out of six, and that all the 12 *Āṅgas* are mentioned in *Samavāya* (s. 1³ and 136⁴), *Nandī* (s. 45⁵), *Aṇugaddāra* (s. 42⁶), *Pakkhiyasutta*⁷ (p. 70^a), the *Bhāṣya* (p. 10⁸) on *Tattvārtha* (I, 21) etc.

1 For instance see p. 21 and the following line from *Vivāgasūya* (I):

"दसमस्त अङ्गस्त पण्हावागरणां अयमट्ठे पन्नत्ते, एक्कारसमस्त णं भन्ते ! अङ्गस्त विवागसुयस्त"

2 See *The Daśavaikālikasūtra: A study* (pp. 19-20).

3 "आयारे १ स्यगडे २ ठाणे ३ समवाए ४ विवाहपन्नत्ती ५ नायाधम्मकहाओ ६ उवासगदसाओ ७ अंतगडदसाओ ८ अणुत्तरोववाइदसाओ ९ पण्हावागरणं १० विवागसुए ११ दिट्ठिवाए १२"

4 There is the same passage as noted above, except that for the 9th and the 10th works we have: "अणुत्तरोववाइयदसाओ ९ पण्हावागरणां."

5 "आयारो १ स्यगडो २ ठाणं ३ समवाओ ४ विवाहपन्नत्ती ५ नायाधम्मकहाओ ६ उवासगदसाओ ७ अंतगडदसाओ ८ अणुत्तरोववाइदसाओ ९ पण्हावागरणां १० विवागसुअं ११ दिट्ठिवाओ"

6 We have the same passage here *ad verbatim* as in *Nandī* (s. 45).

7 Here the passage differs from that in *Nandī* only regarding the 10th *Āṅga*; for, here we have पण्हावागरणं instead of पण्हावागरणां.

8 "आचारः, सूत्रकृतं, स्थानं, समवायः, व्याख्याप्रवृत्तिः, ज्ञातधर्मकथाः, उपासकाभ्युपनयनाः, अन्तर्कृपाः, अनुत्तरोपपत्तिकहशाः, प्रभक्ष्यकरणं, विपाकसूत्रं, दृष्टिपात इति ।"

As regards the date of the word *Āṅga*, it may be said that it is as old as the composition of the *Āṅgas*; for, this word occurs in *Vivāgasūya* (I) etc., and the word *Duvālasaṅga* in *Samavāya* etc.

Uvaṅga— This word has *Upāṅga* for its Sanskrit equivalent. But it seems that neither *Uvaṅga* nor *Upāṅga* is used by the *Bauddhas* to indicate any work or works of their school. On the other hand the *Vaidikas* have used the word *Upāṅga* for the following four works (rather branches) associated with the six *Vedāṅgas*:—

(1) *Purāṇa*, (2) *Nyāya*, (3) *Mīmāṃsā* and (4) *Dharmaśāstra*.

That there are *Āṅgas* and *Upāṅgas* for the *Vedas* is corroborated by *Nandī* (s. 42) and *Aṇugaddāra* (s. 41). Besides Hemacandra Sūri, too, in his com. (p. 36^b) on *Aṇugaddāra* says:

“चत्वारश्च वेदाः सामवेद-ऋग्वेद-यजुर्वेद-ऽथर्वणवेदलक्षणाः साङ्गोपाङ्गाः; तत्राङ्गानि शिक्षा-कल्प-व्याकरण-छन्दो-निरुक्त-ज्योतिष्कायनलक्षणानि षट्; उपाङ्गानि तद्ब्याख्यानरूपाणि तैः षट् वर्तन्ते इति साङ्गोपाङ्गाः ।”

Just as the *Vaidikas* have four *Upāṅgas*, so have the *Jainas* 12. Prof. W. Schubring in his *Worte Mahāvīras* (p. 8) says that there were originally only five *Upāṅgas*.¹ Up till now I have not come across any source earlier than *Suhaboḥasāmāyārī* (*Aṇuttāṇavihi*), a work of the 12th century of the *Vikrama* era which specifies the number of the *Uvaṅgas* as 12 and which gives their names. It is composed by Śrīcandra Sūri, pupil of Dhaneśvara Sūri. Therein, on pp. 31^b-32^a we have:—

“इयानि उवङ्गा-आयारे उवाइयं उवङ्गं १ सुयगडे रायपसेणइयं २ ठाणे जीवाभिगमो ३ समवाण पन्नवणा ४ भगवईय सूरपन्नत्ती ५ नायाणं जंबुदीवपन्नत्ती ६ उवा-सगदसाणं चंदपन्नत्ती ७ तिहिं तिहिं आयंविहेहिं एकेकं उवङ्गं वचइ, नवरं तओ पन्नत्तीओ कालियाओ संवटं च कीरइ, सेसाण पंचणहमंगणं मयंतरेण निरावलियासुयखंधो उवङ्गं, तत्थ पंच वग्गा निरयावलियाउ कप्पवडिसियाउ पुप्फियाउ पुप्फवुलियाउ वण्हीदसाउ”².

1 See *A His. of Ind. Lit.* (p. 435, fn. 3).

2 The late Vijayādāna Sūri (born in *Saṁvat* 1924) in his work *Vividha-prāśnottara* (p. 159) has quoted a portion from some *sāmācārī* which he says is composed by a *prāṇa Ācārya*. This portion gives us the same information about the association of the *Uvaṅgas* with the *Āṅgas* as we have seen in this work. It runs as under:

From this we get the names of the 12 *Uvaṅgas*. They are also suggested in the following verse (p. 34^b) of this very work:—

“उ० रा. जी. पञ्चवणा सू० जं० चं० नि० क० क० पु० पु० वह्निदसनामा ।
आयाराइवंगा नायम्मा आणुपुत्री ॥”¹

Viyārasāra (also called *Viyāralesā*) of Pradyumna Sūri, too, furnishes us with the Prākṛta names of the 12 *Uvaṅgas*. The pertinent verses are as under:—

“ओवह रायपसेणीय जीवाभिगमो तहेव पञ्चवणा ।
चंदस्स य सूरस्स य जंबुदीवस्स पञ्चत्ती ॥ ३४७ ॥
निरयावलिया कप्पिय पुप्फिय तह पुप्फचूलिओवंगं ।
वण्हिदसा दीवसागरपञ्चत्ती मयविसेसेण ॥ ३४८ ॥”

From this we learn that at least in the time of this Pradyumna Sūri who flourished in the 14th century of the *Vikrama* era, a difference of opinion had arisen as to which work was to be considered as the 12th *Uvaṅga*. Further, in this connection it may be added that Pradyumna Sūri differs from Śricandra Sūri and Jinaprabha Sūri as well; for, he mentions *Candapaṇṇatti* as the 5th *Uvaṅga*, whereas the other two Sūris mention *Sūrapaṇṇatti* as the 5th *Uvaṅga*, and similar is the case with the 6th and the 7th *Uvaṅgas*. Yaśodeva Sūri, strikes altogether a different note; for,

“आवारे ओववाइयं १ नृयगडे रायपसेणियं २ ठाणे जीवाभिगमो ३ समवाए पञ्चवणा ४ एए उक्कालिया भगवईय सूरपञ्चत्ती ५ नायाधम्मकहाणं जंबुदीवपञ्चत्ती ६ उवासगदसाणं चंदपञ्चत्ती ७ एए कालिया सब्बे वि अ उदेससमुदेसअणुनत्थं आयंबिलतिगेण वचंति । अत्तेसिं पुण पत्तवणवज्ज तज्जोगमज्जे आयंबिलतिगपूरणेण तिन्नि वि वचंति । अंतगडदसाइयाणं पंचन्हमंगाणं निरयावलिसुयक्खंधं उवंगं, तंमि पंच वग्गा १ कप्पिआओ, २ कप्पवड्हिसयाओ ३ पुप्फिआओ, ४ पुप्फचूलियाओ एण्णु दस दस अज्झयणा वण्हिदसासु वारस एवं दिण ५ सुअक्खंधे दिण २ सब्बे वि दिण ७ ।”

- 1 Practically this very verse with a slight difference is found in *Vidhi-prapā* of Jinaprabha Sūri. None of these verses, however, gives us the complete titles of all the 12 *Uvaṅgas*. At best we know therefrom only two titles viz. *Paṇṇavaṇā* and *Vanḥidasā* in full, and the rest are indicated by their initial letters. Jinaprabha Sūri's *Siddhāntāgamastava* (v. 21-31) supplies us with the Samskrta names of these 12 *Uvaṅgas* as under:

(1) *Upapātika*, (2) *Rājapraśṇīya*, (3) *Jīvabhīgamādhyayana*, (4) *Prajñāpanā*, (5) *Jambūdvīpajñapti*, (6) *Candraprajñapti*, (7) *Sūrya-prajñapti*, (8) *Nirayāvalikā*, (9) *Kalpāvataṁsikā*, (10) *Puṣpikā*, (11) *Puṣpacūlikā* and (12) *Vṛṣṇidatā*.

in his com. (p. 63^b) on *Pakkhiyasutta*, he says that *Prajñāpanā* and *Brhatprajñāpanā* are two *Upāṅgas* for *Samāvāya*.¹ This is rather strange; for, I have not come across any authority who mentions more than one *Uvaṅga* for any one of the *Āṅgas*. Usually we find references wherein only one *Uvaṅga* is mentioned for every *Āṅga*.² It appears that Hiravijaya Sūri has made an attempt to reconcile this difference³ by saying that *Prajñāpanā* and *Mahāprajñāpanā* are not two different works.⁴ This fails to satisfy me. But at the same time, I am not in a position to explain this situation. Will any veteran scholar of Jainism be therefore pleased to do so?

We shall now examine the exegetical literature of the 12 *Uvaṅgas* if that can throw any light regarding their number and their relation with the corresponding *Āṅgas*. The earliest com. on *Ovavaiya*⁵, available at present, is composed by Abhayadeva Sūri, the *navāṅgavṛttikāra*⁶. Therein he simply says that this is the *Uvaṅga* of *Āyāra*,⁷ but does not mention its number. The same

1 "तथा 'पण्णवणत्ति' जीवादीनां प्रज्ञापनं प्रज्ञापना। बृहत्तरा महाप्रज्ञापना। एते च समवायाङ्गस्योपाङ्गे इति।"

2 It seems that the following verse of *Abhidhānacintāmaṇi* (kāṇḍa II), suggests that only the 1st 11 *Āṅgas* had each an *Uvaṅga*:

"इत्येकादश सोपाङ्गन्यङ्गानि द्वादशं पुनः। दृष्टिवादो द्वादशाङ्गी स्याद् गणिपिटकाद्वया ॥ १५९ ॥"

From its com. (p. 101) we can infer that *Aupapātiku* is the 1st *Uvaṅga*.

3 In *Prameyaratnamāñjūṣā* (p. 2^a), its author Śānticaṇḍra has made the following observation after he has pointed out as to which *Uvaṅga* belongs to what *Āṅga* (this is just in accordance with *Suhaboḥasāmāyari*):

"अत्र च उपाङ्गक्रमे सामाचार्यादौ कश्चिद् भेदोऽप्यस्ति"

4 This is what I infer from fn. 1 (p. 1^b) to *Prameyaratnamāñjūṣā* where the following line occurs:

"पाक्षिकवृत्तौ महाप्रज्ञापनाऽपि परमेकार्थताद्वयोः (हीरः०)"

It may be noted that in fn. 2, on this very page it is said: "प्रकीर्णकरूपेति स्थानाङ्गे (हीर०)." This 2nd fn. is in connection with *Candraprajñapti*.

5 Some name this work as *Uvavāya*.

6 This title is justifiable since he has commented upon *Āṅgas* 3 to 11 as the earlier commentaries on these *Āṅgas* were lost by his time. In *Samvat* 1120 he commented upon the 3rd, 4th and 6th *Āṅgas*, and in 1128 on the 5th.

7 "इदं चोपाङ्गं वर्तते, आचाराङ्गस्य.....समीपभावेनेदमुपाङ्गम्" (p. 1^a).

is the case with Malayagiri Sūri¹ who has commented upon *Uvaṅgas* 2 to 7 viz. *Rāyapaseṇiya*², *Jvābhigama*³, *Pañṇavanā*⁴, *Sūrapaṇṇatti*⁵, *Candapaṇṇatti*⁶ and *Jambuddivapaṇṇatti*. In his com. on the 3rd *Uvaṅga*, he refers to an earlier com.,⁷ but he has not mentioned the commentator. So this does not help us. His com. on the 7th *Uvaṅga* was lost at least by the time *Prameyaratnamāñjūṣā* was composed⁸ in *Samvat* 1661. So this also does not improve the situation.

Śricandra Sūri has commented upon *Uvaṅgas* 8 to 12, in *Samvat* 1228. But he is silent so far as the number of the *Uvaṅgas* is concerned. So it now remains to be seen as to what Haribhadra Sūri⁹, well-known as the *dharmasīnu* of Yākinī *Mahattarā* has said in his com. on *Pañṇavanā*, the 4th *Uvaṅga*. It exists in a Ms. form.¹⁰ On going through the first few folios of one of its Mss., I came across the following line:—

“तच्चक्षोपाङ्गप्रकीर्णकाद्यनेकमेदमिदं...अपवर्गावहमिति कृत्वा तदेकदेशभूतप्रज्ञापनाख्योपाङ्गप्रदेशानु-
योगः प्रारभ्यते ।”

This only informs us that *Pañṇavanā* is an *Uvaṅga*; but it throws no further light on this problem.

1 He was a contemporary of Kumārapāla; for, in some of his works he has said कुमारपालराज्ये and in his grammar he has said: “अरुणत कुमारपालोऽरातीन्.”

2 “कस्याङ्गस्येवमुपाङ्गम् ? उच्यते स्रक्कृताङ्गस्थ” (p. 1^a).

3 “तृतीयाङ्गस्य स्थानान्मनो.....जीवाजीवाभिगमनामकमुपाङ्गं पूर्वटीकाकृताऽतिगम्भीरमस्याक्षरैर्व्याख्यातम्” (p. 1^b).

4 “प्रज्ञापनेति कः शब्दायः ?.....इयं च समवायाख्यस्य चतुर्थाङ्गस्थोपाङ्गम्” (p. 2^a and p. 2^b).

5 It seems, nowhere in the com., it is said that it is an *Uvaṅga*, much less that it is an *Uvaṅga* of such and such an *Āṅga*.

6 The com. on this work is in a Ms. form and is not available to me at present.

7 See the ending portion of fn. 3.

8 “उपाङ्गानां च मध्ये प्रथममुपाङ्गं श्रीअभयदेवचरिभिर्विबृत्तं, राजप्रभोयादीनि षट् श्रीमलयगिरिपादैर्विबृतानि, षष्ठोपाङ्गमयी निरयावलिका च श्रीचन्द्र[प्रभ]चरिभिर्विबृता, तत्र प्रस्तुतोपाङ्गस्य वृत्तिः श्रीमलयगिरि-कृताऽपि सम्प्रति कालदोषेण व्यवच्छिन्ना”

9 According to *Gāthāsahasrī* composed in *Samvat* 1630, he died in *Samvat* 585. Another tradition which can be traced till the 13th century gives 529 A. D. as the date. But several modern scholars believe that he lived from A. D. 700 to 770 or so.

10 For a Ms. see *D. C. J. M.* (vol. XVII, pt. I, pp. 203-204).

Turning to Siddhasena¹ Gaṇi's com. on *Tattvārtha* (I, 21) and its *Bhāṣya* (p. 94), we come across the following line:—

“उपाङ्गानि ^२राजप्रसेनकीयौपपातिकादीनि”

This very line occurs in Haribhadra Sūri's com. (p. 76^b) on *Tattvārtha* (I, 21) and its *Bhāṣya*.

From this it follows that these two commentators look upon the 2nd and 1st *Uvaṅgas* as *Upāṅgas* and include some more works in the same group; but unfortunately we do not know as to what they are. One more point worth noting in this connection is that the order of the 1st two *Uvaṅgas* as mentioned by both of these commentators of *Tattvārtha*, differs from that noted before. Can we therefore infer that here the order is immaterial and enumeration, the main object? Or is it that in the time of these commentators, *Rājaprasenakīya* was looked upon as the 1st *Uvaṅga* and *Aupapātika* as the 2nd, and subsequently³ the order was reversed? I am not in a position to give a final answer to these questions at present. So leaving them aside I may note that at least by the time the *Bhāṣya* on *Tattvārtha* was composed, a certain class of works was no doubt designated as *Upāṅga*,⁴ and the same was the case at least by the time when *Nirayāvalīśuyakkhandha* was composed.⁵

1 He flourished sometime between the 6th and the 9th centuries. Probably he is an author of the com. on *Āyāra*—the com. lost by the time Śīlāṅka commented upon it, and he is the very one designated as *Gandhahastin*.

2 This name *Rājaprasenakīya* is rather unique, and the same is the case with the name *Rājaprasenajit* occurring in *Devendranarakendraṣaṅkaraṇa* composed by Muniandra Sūri, the *guru* of Vādin Deva Sūri; for, usually, in Saṃskṛta we come across the name *Rājaprasenīya*. It may however be added that the Saṃskṛta equivalent of *Rājaprasenaiya*, a name occurring in some of the Mss. of *Nandī* may be *Rājaprasenakīya*.

3 Hemacandra considers *Aupapātika* as the 1st. This is what can be inferred from his com. (p. 104) on *Abhidhānacintāmaṇi* (II, 159). There he says:

“इत्येकादश प्रवचनपुरुषस्य अङ्गानीवाङ्गानि सहोपाङ्गैः औपपातिकादिभिर्वर्तन्ते सोपाङ्गानि”

4 “तस्य महाविषयत्वात् तास्तानर्थानधिकृत्य प्रकरणसमाप्यपेक्षमङ्गोपाङ्गनानात्वम्.....अन्यथा ह्यनिबद्धमङ्गोपाङ्गशः समुद्रप्रतरणवत् दुरध्यवसानं स्यात्”—*Bhāṣya* (p. 94) on *Tattvārtha*

5 “उवंगाणं भंते ! समणेणं, जाव संपत्तेणं के अहे पत्तते ? ॥ ३ ॥ एवं खलु जंङ्ग ! समणेणं एवं उवंगाणं पंच वग्गा पत्तत्ता, तं जहा—निरयावलिआओ १ कप्पवडिसियाओ २ पुप्फियाओ ३ पुप्फचूलियाओ ४ वण्हिद्वसाओ ५ ।” (pp. 3-4)

Did all these 5 *vaggas* form one text originally, and were they separately counted subsequently?

Before I deal with the 3rd group viz. *Cheyasutta*, I think, I should recapitulate the results arrived at, during this investigation about the names and the number of the *Uvaṅgas*. They are:—

- (1) There is no mention of the group *Uvaṅga* in any of the *Āṅgas*.
- (2) This word is not found in any canonical work earlier than *Nirayāvalīśuyakkhandha*.
- (3) Its Samskr̥ta equivalent *Upāṅga* is met with in the *Bhāṣya* on *Tattvārtha*, and in no other Samskr̥ta *Jaina* work prior to it, so far as I know.
- (4) Only 5 *Uvaṅgas* are mentioned in *Nirayāvalīśuyakkhandha* and 2 in the *Bhāṣyānusārīṇī tīkāś* of *Tattvārtha*, though more are alluded to, in these *tīkāś*.
- (5) The earliest work to mention all the 12 *Uvaṅgas* is *Suhabohasāmāyārī*.
- (6) *Viyārasāra* is perhaps the earliest work to note that some look upon *Divasāgarapaṇṇatti* as the 12th *Uvaṅga* instead of *Vaṇḍidasā*.
- (7) It appears that none except Yaśodeva Sūri mentions more than one *Uvaṅga* for any one of the *Āṅgas*, and he, too, does so in the case of the 4th *Āṅga* only.
- (8) The usual list of the 12 *Uvaṅgas* is: (i) *Oṇavāṇḍiya*, (ii) *Rāyapaśeṇaiya*, (iii) *Jīvābhigama*, (iv) *Paṇṇavanā*, (v) *Sīrapaṇṇatti*, (vi) *Jambuddhīvapaṇṇatti*, (vii) *Candapaṇṇatti*, (viii) *Nirayāvaliyā*, (ix) *Kappavadīmsiyā*, (x) *Pupphiyā*, (xi) *Pupphacūliyā* and (xii) *Vaṇḍidasā*.
- (9) Out of these, the 4th was regarded as *Uvaṅga* as early as the date of its com. composed by Haribhadra Sūri.
- (10) *Suhabohasāmāyārī* is perhaps the very first work to mention the 12 *Āṅgas* to which the 12 *Uvaṅgas* belong.
- (11) Abhayadeva Sūri has noted that the 1st *Uvaṅga* belongs to the 1st *Āṅga*. Malayagiri Sūri has similarly mentioned

that the 2nd, 3rd and 4th *Uvaṅgas* are respectively associated with *Āṅgas* 2 to 4.¹

(12) We come across the names of certain works in *Nandī* (s. 44) which tally with those of all the 12 (or 13) *Uvaṅgas*. If these works are identical, these *Uvaṅgas* are at least as old as the *Nandī*. From fn. 3, p. 17 it may be inferred that some of them, if not all, are not later than *Samvat* 114, the year in which Vajrasvāmin died.

(13) In *Nandī*, the names of the *Uvaṅgas* 1 to 5 are found included in the *kāliya-sūya* group whereas the names of the rest, in the *ukkāliya-sūya* group.

(14) Only the name of the author of the 4th *Uvaṅga* is recorded whereas the rest of the *Uvaṅgas* are anonymous.

(15) The 12 *Uvaṅgas* are not arranged according to their dates of composition; for, otherwise the 5th *Uvaṅga* would have been assigned a place prior to the 4th on the ground that it was commented upon by Bhadrabāhusvāmin about 200 years before Ārya Śyāma Sūri composed the 4th *Uvaṅga*; for, this Sūri is said to have been living in *Vīra Samvat* 376 or 386. Consequently the underlying principle adopted in fixing the order of the *Uvaṅgas* seems to be based upon the consideration of their associations (real or assumed) with the 12 *Āṅgas* viz. *Āyāra* etc.

(16) The *Uvaṅgas* are subsidiary to the *Āṅgas*; but on that account they are not their glosses or explanations but they rather develop some point or points referred to in the *Āṅgas*.

Cheyasutta—This word or its variant *Chedasutta* is a term which is to be found only in the *Jain* canon; for, it seems that neither the *Vaidikas* nor the *Bauddhas* have adopted it, to denote any class of their sacred or secular works. *Chedasūtra* is its *Saṁskṛta* equivalent. It does not seem to have been defined anywhere. So its meaning has become more or less a matter of conjecture. Prof.

¹ Malayagiri Sūri has referred to a *Cuṇṇi* on *Jīvābhigama*, in his com. (p. 73^a) on *Rāyapaseṇaiya* (s. 29). So it remains to be ascertained if any association of this *Uvaṅga* with any *Āṅga* is specified therein.

Schubring (*Kalpasūtra*, p. 8 and *Orientalistische Literaturzeitung*, 1924, 484) assumes that the expressions *Cheda-sūtra* and *Mūla-sūtra* are derived from *Cheda* and *Mūla*, two kinds of penances¹ mentioned in Jainism.² It may be added that the *Mūlasūtra*, at least in their present form seem to have nothing to do with penances. *Cheda* means 'cut', and consequently *Chedasūtra* may be construed as a treatise which prescribes cuts in seniority (*dākṣā-paryāya*) in the case of the *Jaina* clergy on their violating any rules of their order.³

This is one of the conjectures. The other and more plausible conjecture I may make, is based upon the following verse of *Pañcakkappabhāsa* quoted in *Abhidhānarājendra* (vol. III, p. 1361):—

“परिणाम अपरिणामा अइपरिणामा य तिविहा पुरिसा तु । णातुं छेदसुत्तं परिणामणे होंति दायव्वं ॥”

From this it follows that a class of works which can be taught to the *pariṇata* pupils only, and not to the other two types of pupils viz. *aparīṇata*⁴ and *atiparīṇata*⁵, is designated as *Chedasutta*.

These are the two conjectures I may note at present. So I shall now refer to the oldest source where the word *Cheyasutta*⁶ or its variant *Chedasutta* is to be met with. The former word occurs in the *Āvassayanijjuttī*, the pertinent verse being as under:—

“जं च महाकप्पसुअं जाणि अ सेवाणि छेयसुताणि ।

चरणकरणुओगं ति कालिअत्थे उवगयाणि ॥ ७७७ ॥”

1 In all there are 10 types of penances. See *Jiyakappā* (v. 4).

2 See *A His. of Ind. Lit.* (vol. II, p. 461, fn. 4).

3 Prof. W. Schubring has expressed this very view in his introduction (p. III) to “*Dasaveyāliya Sutta*”. For, there he has said: “another group of texts which are intended to lay down rules of monkish life and to fix the course of procedure in case of transgression, is called *Cheyasutta* after the छेय (छेद), a punishment which consists in “shortening” the seniority of the culprit, thus degrading him in rank.”

4 Undeveloped; not properly developed in intelligence etc.

5 Overdeveloped; hyperlogical.

6 The word *Cheyasutta* occurs in *Jiyakappacūṇṇī* (v. 9) of Siddhasena Sūri. The verse in question is as under:

“जेण य छेयसुयत्था आवत्तीदाणविरथणा जत्तेण । पुरिसविसेसेण पुढा निज्जुद्धा जीयदाणकप्पम्मि विही ॥९॥”

7 This verse is incorporated as v. 2295 in *Visesāvassayabhāsa*.

The latter word occurs in *Pañcakappabhāsa*.¹

Though the word '*Cheyasutta*' thus occurs as early as the date of *Āvassayanijjuttī*, there is no mention about the number of *Cheyasuttas* till we come to a very very late date. The earliest source which I remember at present, and which mentions the number and names of *Cheyasuttas* is Bhāvaprabha Sūri's com. (p. 94) on his own work *Jainadharmavarastotra* (v. 30). There this Sūri who attained this status in *Samvat* 1772 says: "अथ निशीथ १ महा-निशीथ २ व्यवहार ३ दशाश्रुतस्कन्ध ४ बृहत्कल्प ५ जीतकल्प ६ इति षट् छेदप्रस्थाः ।"

On this very page he has quoted the following verse which shows that in his days at least, the number of the *Cheyasuttas* was fixed as six:—

“इकारस अंगाइ ११ बारस उवंगाइ २३ दस पयनाइ ३३ ।

छ छेय ३९ मूल चवरो ४३ नंदी ४४ अणुयोग पणयाला ४५ ॥”

In modern days, too, the very six works noted above are looked upon as *Cheyasuttas*. Furthermore, *Jīyakappa* is considered as a *Cheyasutta* owing to the extinction of *Pañcakappa* which used to be looked upon as the 6th *Cheyasutta*. In this connection, it may be mentioned that some of the modern *Jaina* Munis believe that *Pañcakappa* formed a part and parcel of the *Bhāsa* on *Kappa*, and somehow it came to be looked upon as a separate treatise—a case similar to *Ohanijjuttī* and *Pindanijjuttī*. I am not at present in a position to point out either the actual date since *Pañcakappa* began to be considered as a separate treatise or the actual date when it got lost. It is however suggested in *Jaina granthāvalī* (p. 16)² that *Pañcakappa* was available till *Samvat*

1 In *Visehacūṇṇī* (XVIII, fol. 469), we come across this word in the following lines quoted by Muni Kalyāṇavijaya, in his article “आपणा प्राश्रुतो” published in *Jaina Yuga* (I, 3, p. 87):—

“जिसीहमादियस्स छेदसुत्तस्स जो अत्थो आगतो सुत्तं वा मोक्खलाणि वा पच्छित्तविहाणाणि मंताणि वा जोणिपाहुं वा गाहंतो अणत्थागाहेति”

2 This is also called *Dasā* and *Āyāradasā* as well.

3 “પંચકલ્પનું મૂલ સંવત્ ૧૬૧૨ સૂધી મોલુક હતું, પણ હાલમાં તે ગુમ થયું છે. એના સંબંધે બહુ સોંધ કરતાં પણ એની પ્રત હાથ આવી નથી. કેકન કોલેજના સંપ્રદમાં પણ તે મલી નથી. ફક્ત એટલો પતો મળ્યો છે કે ખંભાતમાં ગોરજ કેવડકાના પારી જે પુસ્તકો છે તેમાં તે પ્રત પાના ૧૦ ની તેની ટીપમાં લખેલી જણાય છે તો તે ત્યાં હોવાનો સંભવ છે, માટે સૂત્રચરિત્રોધક જનોએ ત્યાં તપાસ કરવી જોઈએ.”

1612. Whatever it may be, it is possible to fix *terminus ad quem* and *terminus a quo* so far as the date of the composition of *Pañcakappa* is concerned. A student of *Jaina* literature knows it full well that there are two *Bhāsas* on the *Pañcakappa* viz. *Laghuhāsa* and *Vuddhabhāsa*. The authorship of the *Pañcakappa* is attributed to Bhadrabāhusvāmin in its *Cuṇṇi*.¹ If this is correct, it may be inferred that *Pañcakappa* is not posterior to the life-time of Bhadrabāhusvāmin. As regards *Vuddhabhāsa*, its authorship is attributed to Saṅghadāsa *Kṣamāśramaṇa*,² whose exact life-period is not known, but who is supposed to have flourished not later than a millennium after the *nirvāṇa* of Lord Mahāvira. This *Vuddhabhāsa* seems to be preceded by *Laghuhāsa*. If so, the date of *Pañcakappa* is at least anterior to that of *Laghuhāsa* and *a fortiori* to that of *Vuddhabhāsa*. Whatever may be the date of *Pañcakappa*, I do not think it is as old as *Dasā*, *Kappa* and *Vavahāra* on each of which a *Nijjuttī* is composed by Bhadrabāhusvāmin. If it were at least equally old, how is it that there is no mention of it even in *Nandī*? I am aware of the fact that some believe that this *Pañcakappa* along with *Nisīha* and *Mahānisīha* was composed by a *Gaṇadhara* but can they give any proof for it?

With these remarks about *Pañcakappa*, I may now say a few words about *Dasā*, *Kappa* and *Vavahāra*.³ They are mentioned together in several scriptures, e. g. in the following line of *Vavahāra* (X, para 20):—

“पञ्चवासपरियाए कप्पइ दसा-कप्प-ववहारे उद्दिशितए”

- 1 “अधुनाऽस्मिन्नामनिष्पन्ने निक्षेपे पञ्चकल्पसंज्ञके येनेदं दशाकल्पसूत्रे प्रवचनहितार्थाय पूर्वादाहृतं तस्य नमस्कारं करोमि प्रत्येकशः गाढासुत्रकृतः ।”—*D. C. J. M.* (vol. XVII, pt. II, p. 257)

It is said that in *Vicārāmṛtasaṅgraha* Kulamaṇḍana Sūri has suggested that Saṅghadāsa is the author of *Pañcakappa*.

- 2 “महत्पञ्चकल्पभाष्यं संघदासक्षमाश्रमणविरचितं समाप्तमिति”

—*D. C. J. M.* (vol. XVII, pt. II, p. 261)

- 3 These are mentioned in various works e. g. in *Āvassayanijjuttī* (v. 82–85), *Nandī* (s. 44) etc. They are also noted in the following line occurring in Siddhasena Sūri's *Cuṇṇi* (p. 1) on *Jiyakappa*:—

“को वि सीसो विणीओ आवस्सय-दसकालिय-उत्तरज्झयणा-ऽऽयार-निसीह-सयगढ-दसा-कप्प-ववहार-माभयं अंगपविट्ठे बाहिरं च”

It may be noted that in the *Bhāṣya* (p. 90) on *Tattvārtha* (I, 20), this very order is preserved,¹ but *Dasā* is there separately mentioned from *Kappa* and *Vavahāra*, whereas the last two, jointly. These groupings of the three works in two different ways at least suggest that they are somehow connected.

In *A His. of Ind. Lit.* (vol. II, p. 464), the question about the dates of the *Cheyasuttas* is discussed. The pertinent lines are as under:—

“The old, genuine Kalpa-Sūtra is the fifth Cheda-Sūtra, which is also called Br̥hat-Kalpa-Sūtra or Br̥hat-Sādhū-Kalpa-Sūtra. It is the principal work on the rules and regulations for the monks and nuns. A necessary supplement to it is the Vavahāra, the third Cheda-Sūtra. The Kalpa-Sūtra teaches liability for punishment, and the Vavahāra the meting out of the punishment. The Nisīha, the first Cheda-Sūtra, containing regulations for punishment for various transgressions against the rules of daily life, is a later work. It has embodied the major portion of the Vavahāra in its last sections, and has numerous similar Sūtras in common with Cūlas I and II of the Āyāraṅga. Probably both these works originated in one and the same earlier source... The Piṇḍa-Nijjuttī and Oha-Nijjuttī, which also deal with discipline, are also occasionally classed among the Cheda-Sūtras. A still later work than these two Nijjuttīs is the Mahā-Nisīha-Sutta, which appears as the second, and sometimes as the sixth Cheda-Sutta, but which in reality can scarcely be attributed to the Canon with correctness. The principal contents of the text which we have before us and which perhaps took the place of an earlier canonical Mahā-Nisīha that went astray, are rules regarding confession and penance, which are emphasized as the most important steps towards liberation.”

From this we see that according to the late Prof. Winternitz the following is the order of the composition of the *Cheyasuttas* mentioned in this para:—

- (1) *Kappa*², (2) *Vavahāra*, (3) *Nisīha*, (4) *Piṇḍanijjuttī*, (5) *Ohanijjuttī* and (6) *Mahānisīha* (available at present).

1 “दशाः कल्प-व्यवहारौ निशीयम्.” Why *Kalpa* and *Vyavahāra* are here jointly mentioned is explained by Yaśovijaya in his com. (p. 51^a-51^b) on this work as under: “आभवेत्प्रायश्चित्त-दानप्रायश्चित्तयोः कल्पनाद् भेदनाद् व्यवहरणाद् दानाच्च कल्प-व्यवहारौ, उभयविधप्रायश्चित्तज्ञापकताया उभयत्र पर्याप्तत्वाद् द्वित्वविश्रान्तपदभिधानम्”

2 In the *Nijjuttī* (v. 266) on *Kappa*, it is stated that *Kappa* has no *anānu-pūrvā* when thought of in connection with *Vavahāra*, and that it occupies the

I may add that since *Nisīha* is mentioned in the *Āyārāṇij-jutti*¹ by Bhadrabāhusvāmin, it is not later than this work of his. But it is difficult to say whether it is his composition or that of a *Gaṇadhara*, and in the former case whether it precedes any of his 3 works viz. *Dasā*, *Kappa* and *Vavahāra*, which, in the opinion of some Ācāryas, form one *śrutaskandha*.

It may be mentioned that in the *kāliya-sūya* group we come across the following names in a serial order:—

Dasā, *Kappa*, *Vavahāra*, *Nisīha* and *Mahānisīha*.

This suggests that probably originally there were these 5 *Cheyasuttas* only, and that in course of time *Pañcakappa* was reckoned as the 6th *Cheyasutta*,² and when it was lost, it was replaced by *Jīyakappa* of Jinabhadra Gaṇi.³ As stated in the ending portion⁴ of the *Bhāsa* on *Jīyakappa*, this *Jīyakappa* represents the essence of *Kappa*, *Vavahāra* and *Nisīha*.

Whatever may have been the number of the *Cheyasuttas* in the beginning, it appears that at least one work of this type must

1st place from the stand-point of *pūrvānupūrvī* and the 12th place from that of *paścānupūrvī*, when *Dasā* is taken into account. The pertinent verse is as under:

“दुष्टं अणुपुष्पी न द्वयं पुष्पाणुपुष्पिभो पदम् । पच्छाणुपुष्पि विद्यं जइ उ दसा तेण बारसम् ॥२६६॥”

While commenting upon this verse Malayagiri Sūri says on p. 81:

“केचिदाचार्याः प्राहुः—कल्प-व्यवहार-दशा एकश्रुतरकन्धः, तन्मतेन यदि दशा अपि गण्यन्ते तदा पूर्वानुपूर्व्या प्रथमं पश्चानुपूर्व्या द्वादशमम्.”

1 “आयारस्स भगवओ चउत्थचूलाय एसो णिजुत्ती । पचमचूलनिसीहं तु सा य उवरिं भणीहामो ॥”

—D. C. J. M. (vol. XVII, pt. I, p. 7)

- 2 If *Pañcakappa* is a part of the *Bhāsa* on *Kappa* as suggested on p. 37, its enumeration as the 6th *Cheyasutta* must have taken place after its having attained a status of being looked upon as an independent treatise.
- 3 He is the author of (i) *Visesāvassayabhāsa*, (ii) its com. in Samskr̥ta, (iii) *Saṅghayaṇī* popularly known as *Bṛhatsaṅgrahaṇī*, (iv) *Khetṭasamāsa*, (v) *Visesaṇavai*, (vi) *Jhāṇasaya* and perhaps (vii) a *Bhāsa* on *Nisīha*. He is said to have died in *Vira Saṁvat* 1115.
- 4 The pertinent verses are as under:

“अप्पगन्धमहत्थो इति एसो वण्णिओ समासेणं । पंचमतो ववहारो नामेणं जीयकप्पो ति ॥

कल्प-व्यवहाराणं उदहिसरिच्छाण तह णिसीहस्स । सुतरतणविन्दुणवणीतभूतसारेस णातव्वो ॥”

have been composed during the life-time of a *Gaṇadhara*;¹ for, a work dealing with exceptions to the general rules for asceticism can have its origin almost side by side with the work embodying the general code. Even then if we were to assume for the time being that such a work owes its existence to a degenerated state of affairs that may have prevailed in the *Jaina* clergy after the *nirvāṇa* of Lord Mahāvira, it is in no way later than the date for the *Āvassayanijjuttī*.

As recorded in the *Mahānisīha* available at present, it is so to say a patch-work; for, several *Sūris* had a hand in giving it a final shape, since the Ms. of this work was awfully worm-eaten.²

It seems rather strange that even in *Vijārasāra* where a list of 45 *Suttas* (together with *Pañcakappa*, *Jīyakappa*, *Pinḍanijjuttī*, *Ohanijjuttī*, *Nijjuttis*, *Bhāsas* and *Cunnis*) is given, there is no mention whatsoever of *Mahānisīha*. Furthermore, here there is not a single work spoken of as a *Cheyasutta*, though the following works well-known as *Cheyasuttas* are noted as under:—

“कप्प २५ निसीह २६ दसासुय २७ ववहारो”

Can we hereby infer that the order and the number of the *Cheyasuttas* were not fixed for a pretty long time?

We may end this topic by noting one more point. Is *Mahākappasūya* which is mentioned in the *Āvassayanijjuttī* (v. 777), a *Cheyasutta*? If so, why is it not mentioned along with other *Cheyasuttas* such as *Kappa*³ etc? Besides, does not this very verse lead us to believe that at least two to three *Cheyasuttas* existed prior to the composition of *Āvassayanijjuttī*?

Mūlasutta—I have not come across any *Prākṛta* or *Saṃskṛta* work of sufficient antiquity⁴ where the word *Mūlasutta* or *Mūlasūya*

1 Can we infer from fn. 1 of p. 37 that *Nisīha* is the oldest?

2 See *D. C. J. M.* (vol. XVII, pt. II, pp. 32–33).

3 This cannot be identified with *Mahākappasūya*; for, the latter is *ukkāliya*, whereas the former *kāliya*. Vide p. 24, fn. 3.

4 The late Prof. Weber in his *Indische Studien* (XVII, 41) has said that the term *Mūlasūtra* does not occur anywhere in the canon; but it is however found in *Āvassayanijjuttī* (XI, 61). But this is his slip; for, there the expression *mūlasuttagāhā* is used in contrast with the *gāthās* of the *Nijjuttī*.

or its Samskr̥ta equivalent *Mūlasūtra* occurs. Moreover, it seems that this nomenclature like that of the *Cheyasutta* is purely an element of the *Śvētāmbara* school of thought. Further, no *Jaina* saint of olden days seems to have defined the word *Mūlasutta* or *Mūlasūtra*. Such being the case, modern scholars have expressed their opinions in this connection. For instance, in *A His. of Ind. Lit.* (vol. II, p. 466, fn. 1) we have:—

“Why these texts are called “root-Sūtras” is not quite clear. Generally the word *mūla* is used in the sense of “fundamental text” in contradiction to the commentary. Now as there are old and important commentaries in existence precisely in the case of these texts, they were probably termed “Mula-texts.” The explanation given by *Charpentier* (*Uttarādhyayana-Sūtra*, Introduction, p. 32): “Mahāvira’s own words,” does not seem to me to be justified in any way.¹ *Schubring* (*Worte Mahāvīras*, p. 1, cf., also O L Z 1924, 484 and above, II, p. 461, note 4) is of opinion that “the Mūla-Sūtras are” as their name indicates, “intended for those who are still at the beginning (*mūla*) of their spiritual career.”² *Guérinot* (*La Religion Djaina*, p. 79) translates *Mūla-Sūtra* by “*trates originaux*.”

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- 1 This view is however upheld by Prof. Patwardhan. For, he says in “*The Daśavaikālikasūtra: A Study*” (p. 16) as under:

“We find however the word *Mūla* often used in the sense of ‘original text,’ and it is but reasonable to hold that the word *Mūla* appearing in the expression *Mūlasūtra* has got the same sense. Thus the term *Mūla-sūtra* would mean “the original text” i. e. “the text containing the original words of Mahāvira (as received directly from his mouth).” And as a matter of fact we find, that the style of *Mūlasūtras* Nos. 1 and 3 (उत्तराध्ययन and दशवैकालिक) is sufficiently ancient to justify the claim made in their favour by their general title that they represent and preserve the original words of Mahāvira. We must of course make liberal allowance for alterations and modifications in such cases, so that the expression “original text” or “original words”, is to be understood in a slightly loose sense.”

- 2 This is what Prof. Schubring practically repeats in his introduction (p. III) to his edition of “*Dasavyāliya Sutta*”. There he says:

“This designation seems to mean that these four works are intended to serve the Jain monks and nuns in the beginning (मूल) of their career...

At an early stage the monk has to become acquainted with the principal tenets and rules of the Order. To the latter belong the *Āyassaga* (आवश्यक) formulas and the rules regarding the acquisition of alms (पिण्ड) from which two of the *Mūlasūtras* derive their name.”

In *Jaina-tattva-prakāśa* (p. 218) the significance of this term *Mūlasūtra* is explained as under:—

If the root of a tree is strong, that tree can last long and can have a number of branches etc. Similarly the class of treatises which when studied can strengthen the root of the tree of *samyaktva* and make it develop into the form of the ten-fold religion for the clergy, can be designated as *Mūlasūtra*.

These are the various explanations. My personal view is the same as one expressed by Prof. Schubring¹ and mentioned on p. 42.

Usually the following works are designated as *Mūlasuttas*:—²

(1) *Uttarajjhāyana*, (2) *Dasaveyāliya*, (3) *Āvassaya*³, (4) *Piṇḍanijjuttī* and (5) *Ohanijjuttī*.

Occasionally some mention even *Pakkhiyasuttā* as a *Mūlasutta*.⁴ It may be mentioned *en passant* that none however considers the number of *Mūlasuttas* as five or six. Their number is either counted as 3 or 4. The *Sthānakavāsins* ignore *Piṇḍanijjuttī* and *Ohanijjuttī* altogether; for, they do not look upon these works as those composed by Bhadrabāhusvāmin. So they fix 3 as the number of *Mūlasuttas*. Prof. Weber and Prof. Bühler, too, mention this very number, but not for the same reason as advanced by the

1 It may be noted that Prof. Schubring has offered another explanation for *Mūlasutta* (vide p. 36). But there I differ from him.

2 The earliest source I can mention in this connection at present is Bhāvaprabhā Sūri's com. (p. 94) on *Jainadharmavarastotra* (v. 30). There it is said: "अथ उत्तराध्ययन १ आवश्यक २ पिण्डनिर्युक्ति तथा ओषनिर्युक्ति ३ दशवैकालिक ४ इति चत्वारि मूलग्रन्थाणि ।"

It seems that the word *tathā* is to be construed as "or"; if not, the number of the *Mūlasuttas* will be five and not four.

3 In the introduction (p. III) to "*Dasaveyāliya Sutta*" Prof. Schubring has made an erroneous statement (this is probably his slip). For, instead of *Āvassaya*, he has mentioned *Āvassaganijjuttī*. The pertinent lines are as under:

"Together with the *Uttarajjhāyā* (commonly called *Uttarajjhāyana Sutta*), the *Avassaganijjuttī* and the *Piṇḍanijjuttī* it forms a small group of texts named *Mūlasutta*."

4 See *A His. of Ind. Lit.* (vol. II, pp. 480 and 471).

Sthānakavāsins. It may be that they may have been led to the same conclusion on the following understanding:—

Pinḍanijjuttī seems to be alluded to in the following verse of the *Nijjuttī* on *Dasaveyāliya* (p. 161^b):—

“भावस्सुवगारिता एत्थं दग्घेसणाइ अहिगारो । तीइ पुण अत्थजुत्ती वत्तवा पिण्डनिज्जुत्ति ॥ २३९॥”¹

So it may be inferred that *Pinḍanijjuttī* is an off-shoot of the *Dasaveyāliyanijjuttī* and hence, in a way, that of *Dasaveyāliya* as it after all supplements the information given in *Pinḍesaṇā*, its fifth *ajjhayaṇa*. Similarly *Ohanijjuttī*, too, is an off-shoot of *Āvassayanijjuttī* (v. 665) and somehow that of *Āvassaya*. Consequently, if these off-shoots are not separately counted but are somehow looked upon as included in the works of which they are the off-shoots, the number of the 5 *Mūlasuttas* comes to 3.

Dr. Charpentier, Prof. Winternitz and Dr. Guérinot add to this number *Pinḍanijjuttī*, and thus they consider the number of *Mūlasuttas* as four. There are persons who, instead of looking upon *Pinḍanijjuttī* as the 4th *Mūlasutta*, consider *Ohanijjuttī* as the 4th. This will explain why I say that there is none who considers the number of *Mūlasuttas* as 5. Nevertheless, apparently Prof. Schurbring seems to be an exception to this rule; but I think he, too, is not keen on believing or maintaining that the traditional number of the *Mūlasuttas* is anything else but three or four.

Just as there is a difference of opinion regarding the number of the *Mūlasuttas*, so is the case with the orders in which they are enumerated by different scholars. They are:—

- (1) *Uttarajjhayaṇa*, *Āvassaya* and *Dasaveyāliya*.
- (2) These three works in this very order with *Pinḍanijjuttī* as the 4th.

1 While commenting upon this verse Haribhadra Sūri says on p. 162^a and p. 162^b:—

“सा च पृथक्स्थापनतो मया व्याख्यातैवेति नेह व्याख्यायते.”

The editor of this work has written a foot-note on this as under:—

“पिण्डनिज्जुत्तेः पृथक्स्थापितत्वाद् तत्र भद्रबाहुस्वामिनाऽर्थयुक्तिर्व्याख्यातेति नाम्नाध्ययनार्थाधिकारे तद् व्याख्यानम् । अन्यथा नास्ति हरिभद्रमरिक्कता पिण्डनिज्जुत्तिरिति तामाश्रित्यापि स्यादिदं वचः ।”

(3) *Uttarajjhayāṇa*, *Dasaveyāliya*, *Āvassaya*, *Pinḍanijjuttī* and *Ohanijjuttī*.

(4) These five works with *Dasaveyāliya* as the last.

Out of these various orders, the first is mentioned by Prof. Weber and Prof. Bühler; the second by Dr. Charpentier, Prof. Winternitz and Dr. Guérinot; the third by Prof. Schubring;¹ and the 4th by Bhāvaprabha Sūri.

It is very difficult to say as to which order is to be preferred in view of its being more scientific than the rest. If we were to examine this question from the stand-point of authorship, we may allot to *Pinḍanijjuttī* and *Ohanijjuttī*, the last place in the lot. Previous to them may be assigned a place to either of the remaining three *Mūlasuttas*, and their inter-arrangement may vary according to the stand-point we may take regarding their authorship. As for *Dasaveyāliya*, there is no difference of opinion pertaining to its authorship so far as the text embodying the 1st 10 *ajjhayāṇas* is concerned. This is of course the work of Sejjambhava (Sk. Sayyambhava) Sūri who was probably born in *Vīra Samvat* 36 and who died in *Vīra Samvat* 98. The probable date of this composition is *Vīra Samvat* 72. The question of the authorship of the two *Cūliyās* viz. *Raivakkā* and *Vivittacariā* may be here taken up. Haribhadra Sūri is silent about the authorship of the 1st *Cūliyā* while as regards the 2nd, he says that according to the *ṛddhavāda*, some Āryā (a *Jaina* nun) brought it from Lord Simandharasvāmin.² Hemacandra Sūri, the well-known polygrapher observes in his *Parīṣiṣṭaparvan* (IX, v. 83-100)³ that Jyēsthā, one

1 See my Preface to *D. C. J. M.* (vol. XVII, pt. III).

2 "एवं च बृद्धवादः—कयाचिदार्थयासद्विष्णुः कुरगङ्गकप्रायः संयतश्चातुर्मासिकादावुपवासं कारितः, स तदारधनया मृत एव, ऋषिघातिकाऽहमित्युद्दिष्टा सा तीर्थंकरं पृच्छामीति गुणावर्जितदेवतया नीता श्रीसीमन्धर-स्वामिसमीपं, पृष्टो भगवान्, अदुष्टचित्ताऽघातिकेत्यभिधाय भगवतेमां चूर्डो ग्राहितेति।"

In the very 1st verse of *Vivittacariā*, of which the above lines form an explanation, it is said that this *Cūliyā* is told by an omniscient being. The pertinent line is: "चूलिभं तु पवक्खामि सुमं केवलिसासियं"

3 "ततोऽयुस्ताः पुनस्तत्र स्वरूपस्थं निरूप्य च । ववन्दिरे स्थूलभद्रं ज्येष्ठा चाख्यत्रिजां कथाम् ॥ ८३ ॥
श्रीयकः सममस्माभिर्दीक्षामादत्त किन्त्वसौ । क्षुधावान् सर्वदा कर्तुं नैकभक्तमपि क्षमः ॥ ८४ ॥
मयोक्तः पश्येणार्था प्रत्याख्यास्यथ पौरुषीम् । स प्रत्याख्यातवानुक्तो मया पूर्णेश्वर्यो पुनः ॥ ८५ ॥

of the sisters of Sthūlabhadra and a *Jaina* nun brought from Lord Sīmandharasvāmin, as a present to the *Jaina* church, four *adhyāyanas* viz., *Bhāvanā*, *Vimukti*, *Ratikalpa* and *Vicitracaryā*. Out of them, the first two were allotted by the *Jaina* church, a place in *Āyāra* as its two *Cūlās* and the last two, as the two *Cūlās* of *Dasaveyāliya*. This will show that the two *Cūlās* of *Dasaveyāliya* are composed and assigned a place in the *Jaina* scriptures during the life-time of Sthūlabhadra and his *Guru* Bhadrabāhusvāmin, too; for, the narration about the 4 *Cūlās* takes place soon after Jyēsthā's conversation with Bhadrabāhusvāmin.¹ According to some printed editions, there are verses expounding these *Cūlās*, and they form a part of *Dasaveyāliyanijjuttī*,² and thus the *Cūlās* under consideration belong to the same period as that of Bhadrabāhusvāmin.

त्वं प्रत्याख्याहि पूर्वार्थे पवेदमतिदुर्लभम् । इयान् कालः सुखं चैत्यपरिपाट्याऽपि यास्यति ॥ ८६ ॥
 प्रत्यपादि तथैवासौ ममयेऽभिहितः पुनः । तिष्ठेदानीमस्त्वपार्थमित्यकार्षीत् तथैव सः ॥ ८७ ॥
 प्रत्यासन्नाऽधुना रात्रिः सुखं सुप्तस्य यास्यति । तत् प्रत्याख्याद्वभक्तार्थमित्युक्तः सोऽकरोत् तथा ॥ ८८ ॥
 ततो निशीथे मग्नामे स्मरन् देवगुरूनसौ । ध्रुवीडया प्रसरन्त्या विषय त्रिदिव ययौ ॥ ८९ ॥
 ऋषिपातो मयाऽकारीत्युत्ताम्यन्ती ततस्त्वहम् । पुरः श्रमणसङ्घस्य प्रायश्चित्ताय दौकिता ॥ ९० ॥
 मङ्गोऽप्याख्यद व्यधायीद भवत्या शुभभावया । प्रायश्चित्त ततो नेह कर्तव्यं किञ्चिदस्ति ते ॥ ९१ ॥
 ततोऽहमित्यबोच च साक्षादस्यानि चेज्जिनः । ततो हृदयसंविचिर्जायने मम नान्यथा ॥ ९२ ॥
 अत्रार्थे सकलः सङ्घः कायोत्सर्गमदादय । एतस्य शासनदेव्योक्तं ब्रूत कार्यं करोमि किम् ॥ ९३ ॥
 सङ्घोऽप्येवमभाषिष्ठ जिनपार्थमिमां नय । साऽऽख्यन्निर्विघ्नगत्यर्थं कायोत्सर्गेण तिष्ठत ॥ ९४ ॥
 सङ्घे तत्प्रतिपदाने मां साऽनैपीज्जिनान्तिके । ततः सीमन्धरः स्वामी भगवान् बन्दिता मया ॥ ९५ ॥
 'भरता'दागतायेयं निर्दोषेत्यवदज्जिनः । ततोऽहं छन्नसन्देहा देव्याऽऽनीता निजाश्रयम् ॥ ९६ ॥
 श्रीसङ्घायोपदां प्रैषीन्मनुष्येन प्रसादभाक् । श्रीमान् सीमन्धरस्वामी च वार्यध्ययनानि च ॥ ९७ ॥
 भावना च विभुक्तिश्च रतिकल्पमथापरम् । तथा विचित्रचर्या च तानि चैतानि नामतः ॥ ९८ ॥
 अप्येकया वाचनया मया तानि धृतानि च । उद्दिष्टानि च सङ्घाय तत् तथाऽऽख्यानपूर्वकम् ॥ ९९ ॥
 आचाराङ्गस्य चूले द्वे आद्यमध्यनद्वयम् । दशवैकालिकस्थान्यदथ सङ्घेन योजितम् ॥ १०० ॥"

- 1 " विहारक्रमयोगेन 'पाटलीपुत्र' पत्तनम् । श्रीभद्रबाहुरागत्य बाह्योद्यानमशिश्रियत् ॥ ७७ ॥
 गृक्षादयोऽपि विज्ञाय व्रतिन्योऽत्रान्तरे तु ताः । भगिन्यः स्थूलभद्रस्य वन्दनाय समाययुः ॥ ७८ ॥
 बन्दिता गुरुमुचुस्ताः स्थूलभद्रः क नु प्रभो ! । लघुदेवकुलेऽसीह तासामिति शशंस सः ॥ ७९ ॥
 ततस्तमभिवेलुस्ताः समायान्तीर्विलोक्य सः । आश्चर्यदर्शनकृते सिंहरूपं विनिर्ममे ॥ ८० ॥
 दृष्ट्वा सिंहं तु भीतास्ताः मरिमेत्य व्यजिज्ञपन् । ज्येष्ठार्थं जग्रसे सिंहस्तत्र सोऽद्यापि तिष्ठति ॥ ८१ ॥
 शास्त्रोपयोगादाचार्योऽप्यादिदेशेति गच्छत । बन्धुध्वं तत्र वः सोऽस्ति ज्येष्ठार्थो न तु केशरी ॥ ८२ ॥"—*Ibid.*

- 2 For instance, in Prof. K. V. Abhyankar's edition, the last verse of this *Nijjuttī* runs as under:—

"आमो दो चूलाओ आणीआ जक्खिणीए अजाए।

सीमन्धरपासाओ भविषाण विरोहणङ्गाए ॥ ४४७ ॥"

It may be that these verses come from the pen of one who composed *bhāsa* on *Dasaveyāliya*. If so, we cannot argue on the basis of these verses alone, that they belong to the period of Bhadrabāhusvāmin. Anyhow, we may, for the time being, assume that the two *Cūlās* are composed during the life-period of Bhadrabāhusvāmin; but even then the question of the order of these two *Cūlās* with *Piṇḍanijjuttī* and *Ohanijjuttī* remains practically unsolved.

So far as *Āvassaya* is concerned, its authorship is either attributed to Indrabhūti or to a contemporaneous *Śrutasthavira*. Of course, here, by *Āvassaya*, I mean that portion of *Āvassaya* on which we have Bhadrabāhusvāmin's *Nijjuttī* and not the entire portion rightly or wrongly included in *Āvassaya* at present. If we were to accept the view of the majority that *Āvassaya* was composed by Indrabhūti on the very day he composed *dvādaśāṅgi*, it certainly deserves a place prior to the rest of the *Mūlasuttas*.

Bhadrabāhusvāmin's *Nijjuttī* (v. 4)' throws light on the authorship of *Uttarajjhayaṇa* which consists of 36 *ajjhayaṇas*. There it is said that some of the *ajjhayaṇas* are taken from *Aṅga*, some are propounded by *Jina*, some by *Pratyekabuddhas*, and some are discourses (*saṃvādas*). Vādivetāla Śānti Sūri in his com. (p. 5)² to this work observes that the 2nd *ajjhayaṇa* is taken from *Drṣṭivāda*, the 10th is propounded by Lord Mahāvīra, the 8th is the work of Kapila, and the 23rd is a *saṃvāda* between Keśin and Indrabhūti. Some even go to the length of saying that all the 36 *ajjhayaṇas* have been revealed-propounded by Lord Mahāvīra when he was about to attain *nirvāṇa*. This view is challenged and rightly by the late Vijayānanda Sūri alias Ātmārāmji Maharāja, with whom I,

1 “अगप्यभवा जिणभासिया य पत्तेयबुद्धसंवाया । बंधं मुक्खे य कया छत्तीसं उत्तरज्झयणा ॥ ४ ॥”

2 “अङ्गाद्-दृष्टिवादादेः प्रभवः-उत्पत्तिरेषामिति अङ्गप्रभवानि, यथा परिषदाध्ययनं, वक्ष्यति हि-
“कम्मप्पवाययुव्वे सत्तरसे पाहुडंमि जं सुत्तं । सनयं सोदाहरणं तं चेव इहं पि णायव्व ॥ १ ॥”

जिनभाषितानि यथा दुमपुण्ड्रिकाऽध्ययनं, तद्धि समुत्पन्नेकेवलेन भगवता महावीरेण प्रणीतं, यद् वक्ष्यति-
“तंणिस्साए भगवं सीसाणं देहं अणुसद्धिं” ति, ‘चः’ समुच्चये, प्रत्येकबुद्धाश्च संवादश्च प्रत्येकबुद्धसंवादं तस्मा-
दुत्पन्नानीति शेषः, तत्र प्रत्येकबुद्धाः कपिलादयः तेभ्य उत्पन्नानि यथा कापिलाध्ययनं, वक्ष्यति हि-
“धम्मट्ठया गीयं” तत्र हि कपिलेनेति प्रक्रमः, संवादः-सङ्गतप्रश्नोत्तरवचनरूपस्तत् उत्पन्नानि, यथा-केसिगौत-
मीयं, वक्ष्यति च-“गोतमकेसीयो य संवायसमुद्दिय तु जण्हे य” इत्यादि ।”

too, concur. I am at present inclined to believe that *Uttarajjhayana* of multiple authorship is anterior to *Dasaveyāliya*. On this basis I may tentatively suggest the following order for the *Mūla-suttas* according to their composition:—

(1) *Āvassaya*, (2) *Uttarajjhayana*, (3) *Dasaveyāliya*, (4) its two *Cūlās*, (5) *Pinḍanijjuttī* and (6) *Ohanijjuttī*.

Paṇṇaga—This is a term used in *Nandī* (s. 44 etc.),¹ and its Samskṛta equivalent *Prakīrṇaka* occurs in *Triṣaṣṭi* (I, 3, 581²) etc.. Instead of *Paṇṇaga* we have at times *Paṇṇagajjhayana*³ (Sk. *Prakīrṇakādhayana*) and *Paṇṇa*⁴ (Sk. *Prakīrṇa*) as well. Thus a particular group of the sacred works of the *Jainas* is named in Prakṛta in three ways: (i) *Paṇṇaga*, (ii) *Paṇṇajjhayana* and (iii) *Paṇṇa*. Out of these the 1st and the last can be translated as “a miscellany”,⁵ whereas the second as ‘a miscellaneous lesson’, but this is not what this special group stands for. It practically conveys the sense of *āvassaya-vairitta*—a fact one can infer from the *Cuṇṇi* (p. 50)⁶ on *Nandī* (s. 44). One may even go a step forward and equate it with *aṅga-bāhira*.

Number—As regards the number of the *Paṇṇagas*, it is not fixed like the number of the *Aṅgas* which is, of course, 12 for one and all the *tīrthas*. This number differs from *tīrtha* to *tīrtha*.

1 See p. 18, fn. 1 and p. 24, fn. 3.

2 “विस्तृतं बहुधा पूर्वैरङ्गोपाङ्गैः प्रकीर्णकैः । स्याच्छब्दलाञ्छितं ज्ञेयं श्रुतज्ञानमनेकधा ॥ ५८१ ॥”

3 “पद्मगजज्ञयणा वि सव्वे कालिय-उक्कलिया चउरामीइ सहस्सा”

—*Cuṇṇi* (p. 50) on *Nandī* (s. 44)

4 “तंदुलवेयालियया ३३ चंदाविज्झय ३४ तहेव गणिविज्जा ३५ ।
निरयविभत्ती ३६ आउरपक्खलाणा ३७ इय पइत्ता ॥ ३५० ॥”

From this it appears that only the 5 works mentioned here are *Paṇṇagas*.

5 In *A His. of Ind. Lit.* (vol. II, p. 429) the word *Paṇṇas* is translated as “scattered pieces”, whereas on p. 473, the word “*Prakīrṇakas*” as “miscellanea”. Further, on p. 458 it is said: “The ten *Paṇṇas* or “scattered pieces” correspond to the Vedic *Parīśiṣṭas*, and are, like the latter mostly metrical and deal with all kinds of subjects pertaining to the Jaina religion.”

6 See fn. 3.

For instance, there were 84000 *Paiṇṇagas* in the *tīrtha* of Lord Rṣabha, *saṅkhyāta* in the *Tīrthas* of subsequent 22 *Tīrthanīkara*s, and 14000 in the *tīrtha* of Lord Mahāvira; or in every *tīrtha* the number of the *Paiṇṇagas* was as many thousands as the number of pupils endowed with four types of *matī*, a *Tīrthanīkara* had.¹ At the time when *Nandī*² was composed, the names of 60³ (31+29) *Paiṇṇagas* were noted while at the time *Pakkhiyasuttā*⁴ was composed, the names of 65⁵ (37+28) *Paiṇṇagas* were noted. But at least since the time of Bhāvaprabha Sūri, the number of *Paiṇṇagas* is fixed as ten.⁶ In his com. (p. 94) on *Jainadharmavarastotra* (v. 30) the 10 *Paiṇṇagas* are mentioned as under:—

“अथ चउसरण पयन्तु २ आउरपञ्चखण ३ भक्तपरिज्ञा ४ तंदुलवियालियं
५ चंदविजय ६ गणविज्ञा ७ मरणसमाहि ८ देवेन्द्रसूत्र ९ संस्तारक
१० इति दश प्रकीर्णकाणि।”

Here, through over-sight, one *Paiṇṇaga* is left out. Probably it is *Mahāpaccakkhāṇa*.

Though the number of the *Paiṇṇagas* has been fixed as ten at least for the last 200 years, there is no uniformity as to which works are to be so looked upon'. However, in Weber's *Verzeichniss der*

1 See p. 24, fn. 3.

2 This cannot be dated later than the date of the redaction of the canon which is either *Vira Samvat* 980 or 993.

3 See pp. 25 and 26.

4 Its date is to be settled, but it is certainly prior to *Samvat* 1180, the year in which Yaśodeva Sūri commented upon it.

5 See pp. 25 and 26.

6 See p. 37.

7 This is borne out by '*Jaina Granthāvalī*' where three different sets of 10 *Paiṇṇagas* are mentioned as under:—

(i) चतुःशरण, आतुरप्रत्याख्यान, भक्तपरिज्ञा, संस्तारक, तंदुलवैचारिक, चंद्रवेध्यक, देवेन्द्रस्तव, गणविद्या, महाप्रत्याख्यान and वीरस्तव—pp. 44-46

(ii) अजीवकल्प, गच्छाचार, मरणसमाधि, सिद्धप्राप्त, तीर्थोद्धार, आराधनापताका, दीपसागरप्रज्ञप्ति, ज्योतिष्कारंडक, अंगविद्या and तिथिप्रकीर्णक—pp. 62-64

(iii) पिंडविशुद्धि, सारावलि, पर्यताराधना, जीवविभक्ति, कवचप्रकरण, योनिप्राप्त, अंगचूलिया, बंगचूलिया, वृद्धचतुःशरण and जंबूपयज्ञो—pp. 64-68

On p. 72, all these three sets are given; but through over-sight *Pinḍa-niryukti* is mentioned there, instead of *Pinḍavituddhi*.

Sanskrit und Prākṛit-handschriften der Königlischen Bibliothek zu Berlin (vol. II, pt. II), in *La Religion Djaina* by Guérinot, in *A His. of Ind. Lit.* (vol. II, p. 429) and in *D. C. J. M.* (vol. XVII, pt. 1) the following works are noted as 10 *Pañṇagas*:—

(1) *Caiśaraṇa*, (2) *Āurapaccakkhāṇa*, (3) *Bhattaparijñā*, (4) *Santhāraka*, (5) *Tandulaveyāliya*¹, (6) *Candāvijjhaya*, (7) *Devindatthaya*, (8) *Gaṇivijjā*, (9) *Mahāpaccakkhāṇa* and (10) *Viratthava*.²

In the edition published by Rai Dhanapatisinh Bahadur, in A. D. 1886 we have the following 10 *Pañṇagas*:—

(1) *Catuḥśaraṇa*, (2) *Tandulavaicārīka*, (3) *Devendrastava*, (4) *Gaṇividyā*, (5) *Samstāraka*, (6) *Āturapratyākhyāṇa*, (7) *Bhaktaparijñā*, (8) *Candrāvedhyaka*, (9) *Mahāpratyākhyāṇa* and (10) *Marāṇavibhakti* (also known as *Marāṇasamādhi*).

In the Āgamodaya Samiti Series the following 10 *Pañṇagas* have been published in A. D. 1927 in the order noted below:—

(1) *Catuḥśaraṇa*, (2) *Āturapratyākhyāṇa*, (3) *Mahāpratyākhyāṇa*, (4) *Bhaktaparijñā*, (5) *Tandulavaicārīka*, (6) *Samstāraka*, (7) *Gacchācāra*, (8) *Gaṇividyā*, (9) *Devendrastava* and (10) *Marāṇasamādhi*.

In Prof. Schubring's *Die Lehre der Jainas nach der alten Quellen dargestellt*, the very 10 *Pañṇagas* noted in *D. C. J. M.*, etc. along with two more viz. *Tīrthodgālīka* (Pr. *Tīrthogālīya*) and *Ārāḍhanāpatākā* (Pr. *Ārāḍhanāpadāyā*) are dealt with.

In *D. C. J. M.* (vol. XVII, pt. I, pp. 317–388), I have described the following works as supernumerary *Pañṇagas*:—

(1) *Āṅgacūliyā*, (2) *Āṅgavijjā*, (3) *Ajīvakaṇṇa*, (4) *Āurapaccakkhāṇa*, (5) *Ārāḍhanāpadāyā*, (6) *Kaṇṇuuddāra*, (7) *Gac-*

1 In Hemacandra's com. (p. 5^a) on *Aṅuogaddāra*, this work is named as *Taṇḍulavicārāṇā*. The pertinent line is as under:—

“भावइयकादिषु तण्डुलविचारणादिप्रकीर्णकेष्वपि चैव एव विधिः”

2 The Samskṛta titles of these ten works are as under:—

(i) *Catuḥśaraṇa*, (ii) *Āturapratyākhyāṇa*, (iii) *Bhaktaparijñā*, (iv) *Samstāraka*, (v) *Tandulavaicārīka*, (vi) *Candrāvedhyaka*, (vii) *Devendra-stava*, (viii) *Gaṇividyā*, (ix) *Mahāpratyākhyāṇa* and (x) *Virastava*.

chāyāra, (8) *Jambūsāmiājhayāṇa*, (9) *Jōisakarandaga*, (10) *Titthogālī*, (11) *Divasāgarapaṇṇattisaṅgahanī*, (12) *Pajjantārāhanā*, (13) *Piṇḍavisuddhi*, (14) *Marāṇavihi*, (15) *Jonipāhuda*¹, (16) *Vaṅgacūliyā*, (17) *Sārāvalī* and (18) *Siddhapāhuda*.

In this connection it may be mentioned that as suggested by Prof. Schubring, *Kavayaddāra* is a part and parcel of *Ārāhanāpadāyā* (dāra 30, from v. 25).² Thus there remain 17 works for which the designation *Paṇṇaga* should be justified. Out of these works (3), (4), (7), (8), (14) and (17) are referred to as *Paṇṇagas* in their corresponding Mss.³, whereas the rest in *Jaina Granthāvalī* (pp. 62-68).

As a passing reference it may be noted that 13 *Paṇṇagas* are mentioned in the following verses of *Siddhāntāgamastava*—a fact noted in its *vīrti* by a pupil of Viśālarāja⁴:

“वन्दे मरणसमार्धिं प्रत्याख्याने ‘महा’-‘ऽसुरो’पपदे ।
संस्तार-चन्द्रवेद्यक-भक्तपरिज्ञा-चतुःशरणम् ॥ ३२ ॥
वीरस्तव-देवेन्द्रस्तव-गच्छाधारमपि च गणिषिद्याम् ।
द्वीपाधिप्रज्ञमिं तण्डुलवैतालिकं च नमः ॥ ३३ ॥”

Authorship—Most of *Paṇṇagas* are anonymous, but some of them viz. *Caṇṣaraṇa*, *Āurapaccakkhāṇa*⁵ and *Bhātiaparīṇṇā* are attributed to Virabhadra. Some take this Virabhadra to be a

1 This work is also known as *Jonīvihāṇa* referred to in the following verse of *Visesāvasayabhāsa* as can be seen from its com. (p. 750) by Maladhārin Hemacandra Sūri:

“इति हस्त्यायुवेदे जोगिविहाणे य विसरिसेहितो । दीसइ जग्हा जग्म सुहम्म ! तं नायमेगंतो ॥ १७७५ ॥”

2 See the German Review of *D. C. J. M.* (vol. XVII, pts. I and II) published in *Orientalistische Literaturzeitung* (1937, Nr. 3, p. 185). Here it is said that *Divasāgarapaṇṇattisaṅgahanī* is a part of *Jīvābhigama*.

3 See *D. C. J. M.* (vol. XVII, pt. I).

4 See my article entitled “Methods adopted by Jaina writers for recording their names and those of their Gurus in the works composed by them” and published in *The Annals of B. O. R. I.* (vol. XVII, pt. I, pp. 84-86).

5 That the author of this work is Virabhadra is suggested in its com. See *D. C. J. M.* (vol. XVII, pt. I, pp. 276-278),

pupil of Lord Mahāvira, who himself had given him *dīkṣā*, whereas others believe that Virabhadra, the author of these works (as available now) is the same as the author of *Ārāhaṇāpaḍāyā* which is composed in *Samvat* 1008,¹ and which refers to *Bhattaparinnā*.² *Vaṅgacūliyā* (*Vaggacūliyā*) is composed by Jassabhadda, *Jonipāhuḍa* by Paṇhapravāṇa (?), *Paṇṇantārāhaṇā* by Soma Sūri and *Pinḍavisoli* by Jinavallabha Gaṇi.³ As regards *Gacchāyāra*, its author whoever he may be, has not flourished prior to the composition of *Mahānisīha*, *Kappa* and *Vavahāra* since as specifically mentioned in this *Gacchāyāra*, it is based upon these works.

Cūliyāsutta—This is a designation used for only two works *Nandī* and *Aṇuogaddārā*. *Cūlikāsūtra* is its Sanskrit equivalent. How this name has arisen is not clear. Does it mean that these works are as it were appendages to the fundamental works and hence they are so named?

I do not know of any source of sufficient antiquity that employs this terminology for these two works. The earliest work I can point out at present is *Epitome of Jainism*⁴ (Appendix C, p. xxxvii) by Nahar and Ghosh.

This finishes a rough survey of the main types of classifications of the *Āgamas*. So I shall now try to classify them from other stand-points. To begin with, I may group them according to the specific *anuyoga* they are associated with. Of course, such a state of affairs did not exist prior to the time of Ārya Rakṣita Sūri. It is this Sūri who on seeing that his pupil Puṣpamitra

1 See *D. C. J. M.* (vol. XVII, pt. I, p. 329).

2 Vide Muni Puṇyavijaya's private communication to me wherein he refers to his article "आराधनापताका और वीरभद्रगणि" published several years ago in *Jaina Hitaiṣi*.

3 For his life and works see *Apabh. aṁśakāvyaṭrayi* (intro. pp. 5-37). He died in *Samvat* 1167. In *Samvat* 1125, he corrected *Samvegaraṅgaśālā* of Jinacandra Sūri.

4 Herein, over and above the names of 45 *Āgamas*, those of 36 works known as *Jaina Nigamas* or *Upaniṣads* are given.

found it difficult to remember all the four *anuyogas*¹ associated with the *Āgamas*, divided them into four groups according to the *anuyoga* with which they were mainly concerned. On this basis we learn that the 1st 11 *Āngas* and *Dasaveyāliya* are associated with *caranākaraṇānuyoga*; *Uttarajjhayaṇa* and *Isibhāsiya*, with *dhammakathānuyoga*; *Sūrapaṇṇatti*, *Jambuddhivapaṇṇatti* and the like, with *gaṇitānuyoga*; and the *Puvvagaṇya*, with *dravyānuyoga*.² This information is incomplete; for, several scriptures are left out. It is however possible to fix the particular *anuyoga* in their case, too. Consequently instead of doing so, I shall define the four *anuyogas*. *Caranākaraṇānuyoga* takes into account the rules and regulations governing the life of a *Jaina* clergy; *dhammakathānuyoga*³ deals with religious stories, parables and the like; *gaṇitānuyoga* of which *kāla*⁴ is a synonym, is associated with mathematics; and *dravyānuyoga*⁵ deals with philosophy—metaphysics, logic etc.

The *Āgamas* can be also classified according to the number of their titles; for, there are at least some *Āgamas* which have more than one title. For instance, out of the 12 *Āngas*, the 2nd has 3: *Sūtagaḍa*, *Suttakaḍa* and *Sūyagaḍa*;⁶ the 5th 5: *Bhagavatī-niyāhapannatti*, *Bhagavatī*, *Viāhapannatti*, *Vivāhapannatti* and

1 The earliest source mentioning the 4 *anuyogas* seems to be the *Nijjuttī* on *Dasaveyāliya*. The pertinent verses are as under:—

“सुयनाणे अणुओणेणाहिगयं सो चउव्विहो होइ । चरणकरणाणुओगे धम्मे काले य दविण य ॥ ३ ॥
अपुडुत्तपुडुत्ताइं निहिसिउं एत्थ होइ अहिगारो । चरणकरणाणुओगेण तस्म दारा इमे होन्ति ॥ ४ ॥”

In the *Cummi* (p. 2) on this *Nijjuttī*, we have:

“सो य चउव्विहो, तं जहा—चरणकरणाणुओगो, धम्माणुओगो, गणिआणुओगो, दव्वाणुओगो, ”

2 Cf. “चरणकरणाणुओगो णाम कालियसुयं, धम्माणुओगो इसिभासियाइं उत्तरज्जयणादि, गणिणा(?)णुओगो मूरपण्णत्ति जंबुदीवपण्णत्ति एवमादि, दव्विआणुओगो णाम दिट्ठिआयो”—*Dasaveyāliyacummi* (p. 2)

3 For this we have in Prākṛta *dhammakahāṇuoga* and *dhammāṇuoga*.

4 See fn. 1.

5 In Prākṛta we have for this, *davvāṇuoga* and *daviyāṇuoga*, too.

6 This is what we learn from the following verse of *Sūyagaḍanijjuttī*:—

“सुयगडं अङ्गणं बिश्यं तस्स य इमाणि । सुत्तगडं सुत्तकडं सुयगडं नेव गोण्णाइं ॥ २ ॥”

*Pannatti*¹; the 10th 2: *Paṇhāvāgarāṇa* and *Paṇhāvāgarāṇadasā* and the 12th 10: *Diṭṭhivāta*, *Heuvāta*, *Bhūyavāta*², *Taccāvāta*, *Sammāvāta*, *Dhammāvāta*, *Bhāsavijata*, *Purvagata*, *Anujogagata* and *Savvapāṇabhūtaṇivāsattasuhāvaha*.³ It may be mentioned *en passant* that the 6th, 7th and 9th *Āngas* have more than one title in Saṃskṛta, though each has only one in Prākṛta. To be explicit, the 6th *Āṅga* has 3: *Jñātādharmakathā*, *Jñātādharmakathā*⁴ and *Jñātādharmakathā*⁵; the 7th 2: *Upāsakadaśā* and *Upāsakādhyaṇanadaśā*; and the 9th 2: *Anuttaraupapātikadaśā* and *Anuttaropapātikadaśā*.

Turning to the *āṅga-bāhira* works, we find that some of them, too, have more Prākṛta titles than one. As for example, the 1st *Uvaṅga* has 2: *Ovarāyīya* and *Uvavāyīya*; the 3rd 2: *Jivābhigama* and *Jivūjivābhigama*; and the 8th 2: *Nirayāvāliya* and *Kappiyā*. Out of the remaining *Āgamas*, *Nisīha* has 4: *Nisīha*, *Nisīhajjhayaṇa*, *Āyārapagappa*⁶ and *Paggappa*⁷; *Dasāsuyakkhandha*, 4: *Dasāsuyakkhandha*, *Āyāradasā*, *Dasā* and *Dasāsuya*; *Uttarajjhayaṇa*, 2: *Uttarajjhayaṇa* and *Uttarajjhāyā*⁸; *Dasaveyāliya*, 2: *Dasaveyāliya*

1 This name occurs in *Antagaḍadasā* (vagga VI, para 2) and in *Vivāgasūya* (suyakkhandha I, ajjhayaṇa 2). The pertinent lines are respectively as under:—

“तप णं से मकाई गाहावई इमीसे कहाए लद्धे जहा पण्णत्तीए गंगदत्ते”

“इन्दभूइ नामं अणगारे जाव लेस्से छट्ठेण जहा पण्णत्तीए”

2 Instead of this we have *Bhūyāvāya*, too (vide p. 12, fn. 2).

3 “दिट्ठिवायस्स णं दस नामधेज्जा पं० तं०—दिट्ठिवातेति वा हेउवातेति वा भूयवातेति वा तच्चावातेति वा सम्भावातेति वा धम्मावातेति वा भासाविजतेति वा पुव्वगतेति वा अणुजोगगतेति वा सव्वपाणभूतजीवसत्तसुहावेति वा”—*Thāma* (X; s. 742).

4 See p. 28, fn. 8.

5 See the following line of *Tattvārtharājavārtika* (p. 51):—

“तथथा—आचारः, सूत्रकृतं, स्थानं, समवायो, व्याख्याप्रज्ञप्तिः, शास्त्रधर्मकथा, उपासकाध्ययनं अंतकृदश, अद्वत्तारौपपातिकदश, प्रभव्याकरणं, विपाकसूत्रं, दृष्टिवाद इति।”

6 This word occurs in *Nisīhabhāsa* as can be seen from the following line occurring in *D. C. J. M.* (vol. XVII, pt. II, p. 10):—

“आयारपगप्पस्स उ इमाइं गोण्णाइं णामधिज्जाइं”

See also *Āyāranijjuttī* (v. 291).

7 Cf. *D. C. J. M.* (vol. XVII, pt. III, p. 437).

8 See p. 43, fn. 3.

and *Dasakāliya*; *Caṭṭasaṇa*, 2: *Caṭṭasaṇa* and *Kusalānubandhi-ajjhayaṇa*; *Marāṇavihi*, 2: *Marāṇavihi* and *Marāṇasamāhi*; and *Jonipāhuḍa*, 2: *Jonipāhuḍa* and *Jonivihāṇa*.

So far as the Samskr̥ta titles of the *aiṅga-bāhira* works are concerned, the 2nd *uvāṅga* has 3 titles viz. *Rājaprasānīya*, *Rājaprasenakiya* and *Rājaprasenajit* (vide p. 33, fn. 2). Same is the case with *Taṇḍulavacīrīka*. For, besides this title it has two more: *Taṇḍulavacīraṇā* and *Taṇḍulavacīṭilika* (vide p. 50, fn. 1 and p. 51).

As noted on p. 2, some of the scriptures have their titles in plural. So they can be divided into two classes: (i) those having their titles in plural and (ii) those having them in singular. *Āṅgas* 6 to 11, *Uvāṅgas* 8 to 12, *Uttarajjhayaṇa*, *Dasā* and *Isibhāsiya* belong to the former class whereas the rest to the latter class.

It may be mentioned in passing that *Pajjosaṇākappa* has a popular title viz. *Kalpasūtra*, and *Kappa*, *Bṛhatkalpasūtra*.

Another stand-point which can be utilized for the classification of the *Āgamas* is to note as to which of them have a common ending. On this basis we can form groups of *Āgamas* which end in (i) *dasā*, (ii) *vaṇīya*, (iii) *sūya*, (iv) *ajjhayaṇa*, (v) *bhāvaṇā*, (vi) *pañṇatti*, (vii) *vibhatti*, (viii) *cāliya*, (ix) *nijjutti*, (x) *visohi*, (xi) *thaya*, (xii) *vijjā*, (xiii) *vīhi*, (xiv) *veyāliya*, (xv) *paccakkhāṇa* and (xvi) *pariyāvaṇīya*. The detailed list of all these 16 groups having corresponding endings may be given as under:—

I *Āṅgas* 6 to 11, *Vaṇihadasā*, *Āyāradasā*, *Bandhadasā*, *Dogiddhidasā*, *Dīhadasā*¹ and ² *Saṅkhevitadasā*.³

1 This has 10 *ajjhayaṇas* some of which agree in name with those of *Nirayāvalisuyakkhandha*—*Narakāvalikāśrutaskandha* as suggested by Abhayadeva Sūri in his com. (pp. 512^a–513^a) on *Thāṇa* (X; s. 755).

2 As stated in *Thāṇa* (X; s. 755) it has the following 10 *ajjhayaṇas*:—

“*सुद्धिया विमाणपविभत्ती १ महल्लिया विमाणपविभत्ती २ अंगचूलिया ३ वग्गचूलिया ४ विवाहचूलिया ५ अरुणोववाते ६ वरुणोववाते ७ गरुलोववाते ८ वेल्थरोववाते ९ वेसमणोववाते १०*”

3 Cf. the following sūtra of *Thāṇa* (X):—

“*दस दसाओ पं० तं० कम्मविभागदसाओ उवासगदसाओ अंतगडदसाओ अणुत्तरोववायदसाओ आयारदसाओ पण्हावागरणदसाओ बंधदसाओ शेगिद्धिदसाओ दीहदसाओ संखेवितदसाओ ।*” (स. ७५५)

The 1st *suyakkhandha* of *Vivāgasūya* is known as *Kammavivāgasā*.

- II *Arunovarāya, Garulovarāya, Devindoravāya, Dharaṇavarāya, Varuṇavarāya, Velandharavarāya* and *Vesamaṇavarāya*.
- III *Uṭṭhāṇasuya, Culla-kappasuya, Mahā-kappasuya, Vīyārāya-suya, Samlehaṇāsuya* and *Samuṭṭhāṇasuya*.
- IV *Uttarajjhayaṇa, Kusalānubandhijjhayaṇa, Jambūsāmi-ajjhayaṇa, Nandijjhayaṇa* and *Nisīhajjhayaṇa*.
- V *Āśvīśabhāvaṇā, Ceraṇabhāvaṇā, Thimiṇabhāvaṇā, Ditthīśabhāvaṇā* and *Mahāsumiṇabhāvaṇā*.
- VI *Candapaṇṇatti, Jambuddivapaṇṇatti, Dīvasāgarapaṇṇatti* and *Sūrapaṇṇatti*.
- VII *Khuddiyā-vimāṇapavibhatti, Jhāṇavibhatti, Maraṇavibhatti* and *Mahalliyā-vimāṇapavibhatti*.
- VIII *Angacūliyā, Vaggacūliyā* and *Vivāhaṇḍiyā*.
- IX *Ohaṇijjutti, Piṇḍanijjutti* and *Samsattanijjutti*.
- X *Āyavisohi, Nirayavisohi* and *Maraṇavisohi*.
- XI *Devindatthaya* and *Vīratthaya*.
- XII *Angavijjā* and *Gaṇivijjā*.
- XIII *Caranavihi* and *Maraṇavihi*.
- XIV *Tandulaveyāliya* and *Dasaveyāliya*.
- XV *Ārapaccakkhāṇa* and *Mahāpaccakkhāṇa*.
- XVI *Uṭṭhāṇapariyāvaṇiya* and *Nāgaparīyāvaṇiya*.

To all these classifications of *Āgamas*, one more may be added. This is based upon the fact that some of the *Āgamas* have practically the same title except that the word meaning small or great is used as a prefix. They are: (i) *Culla-kappasuya* and *Mahā-kappasuya*, (ii) *Khuddiyā-vimāṇapavibhatti* and *Mahalliyā-vimāṇapavibhatti*, (iii) *Nisīha* and *Mahānisīha* and (iv) *Paṇṇavaṇā* and *Mahāpaṇṇavaṇā*¹.

So much for the *Āgamas* of the *Śvetāmbaras*. The *Digambaras*, too, divide their *Āgamas* into two classes: (i) *aṅga-praviṣṭa* and (ii) *aṅga-bāhya*. The former has 12 sub-divisions, and their names

¹ It may be noted that at times even *Piṇḍanijjutti* has the word *mahalliya* prefixed to it, in order to distinguish it from the *Piṇḍesaṇa-nijjutti* which is smaller than this and which forms a part of *Dasaveyāliya-nijjutti*. See *D. C. J. M.* (vol XVII, pt. III, No. 1116).

almost tally with those of the 12 *Āngas*. The latter has many sub-divisions, *kālīka* and *utkālīka* being chief of them. *Uttarādhyayana* is mentioned in this connection in *Tattvārtharājavārtika* (p. 54); but it is there neither specifically referred to as *kālīka* nor *utkālīka*. Turning to *Tattvārthasāradīpikā*¹, we learn that *Parīkarma*, one of the five sections of *Drṣṭivāda* includes works such as *Candraprajñapti*, *Sūryaprajñapti* and *Jambūdvīpaprajñapti*. The *āṅga-bāhya* group is said to consist of 14 works, each of which is styled as *Prakīrṇaka*. The first four of them are entitled as *Sāmāyika*, *Caturvīṃśatistara*, *Vandana* and *Pratikramaṇa*. These seem to correspond with the four sections of *Āvassaya*, out of six. The other works worth noting are: *Laśavaikālīka*, *Uttarādhyayana*, and *Kāpu-Vyavahāra* since they remind us of the corresponding works of the *Śvetāmbaras*. It may be mentioned that the *Digambaras* believe that it is long since that all the canonical treatises of the *Jainas* have been lost, and the *Śvetāmbara* canonical works are not genuine. Besides, the *Digambaras* have a secondary canon or a substitute canon. This canon which is spoken of as the four *Vedas*, consists of works of a later date. These works are divided into 4 *anuyogas*. As for example, the *Purāṇas* or the legendary works like *Padma-purāṇa*, *Harivamśa-purāṇa*, *Mahāpurāṇa*, *Uttara-purāṇa* etc., are looked upon as forming a group known as *prathamānuyoga*. Similarly cosmological works such as *Sūryaprajñapti*, *Candraprajñapti* etc., come under the group *karaṇānuyoga*. The works on the *dārśanika* (philosophical) literature e. g. Kundakunda's *Pavayaṇasāra*, Umāsvāti's *Tattvārtha*, Samantabhadra's *Āptamīmāṃsā* etc., form the third group styled as *dravyānuyoga*. Ritualistic works like Vaṭṭakera's *Mūlācāra* and *Tricarnācāra*, Samantabhadra's *Ratnakaraṇḍaśrāvākācāra* make up the fourth group known as *caraṇānuyoga*. This is what we learn from *A His. of Ind.*

- 1 On the basis of this work, a complete survey of the canonical treatises of the *Digambaras* is given in Bhandarkar's Report for 1883-4, p. 106 ff. As stated in *A His. of Ind. Lit.* (vol. II, p. 473 n) this may be compared with Weber, HSS.-verz. II, 3, 823 f., Guérinot, p. xxx f., and J. L. Jaini's preface (p. 12 ff.) to SBJ (vol. V).

Lit. (vol. II, p. 474) where the following note occurs by way of substantiating this information:—

“Cf. G. Bühler, in *Ind. Ant.* 7, 1878, p. 28 f.; *Farguhar*, *Outline*, 218 f.; *Guérinot*, *La religion Djaina*, p. 81 ff., 85 f. A somewhat divergent division of the *Anuyogas* is given by S. C. Ghoshal in *SBJ*, i, p. xi.”

We may now end this chapter by noting that the number of the *Āgamas* was fixed as 45 at least by the time *Vijārasāra* was composed, and this number is acceptable even now to several *Mūrtipūjaka Śvetāmbaras* who look upon 11 *Āngas*, 12 *Uvaṅgas*, 6 *Cheyasuttas*, 4 *Mūlasuttas*, 10 *Pañṇāgamas* and 2 *Cūliyaśuttas* as the 45 *Āgamas*¹. Some of them however believe that the number of the *Āgamas* is 84 consisting of the following works:—

11 *Āngas*, 12 *Uvaṅgas*, 5 *Cheyasuttas*, 3 *Mūlasuttas*, 30 *Pañṇāgamas*, 2 *Cūliyaśuttas*, *Pakkhiyasutta*, *Khāmaṇāsutta*, *Vandittusutta*, *Isibhāsiya*, *Pajjosaṇākappa*, *Jīyakappa*, *Jāṇīyakappa*, *Saḍḍha-jīyakappa*, 10 *Nijjuttis*, *Piṇḍanijjutti*, *Samsattanijjutti* and *Viśesāvassayabhāsa*.

The late Rajendralal Mitra in his *Notices of Sanskrit Manuscripts*² (vol. III, p. 67) has given a list which is strikingly different from the traditional one.

1 These are also known as *Suttas* and *Siddhānta* as well.

2 This has been published from Calcutta, in A. D. 1874.

CHAPTER III

REDACTION OF THE JAINA CANON

In ancient days in India, it was customary to transmit learning from generation to generation orally, and that this state of affairs continues down to the present times at least in the case of the olden type of *pāṭhasālās*¹ which teach Jainism, Samskr̥ta or the like. This will show that it is not the want of knowledge of the art of writing to which this state of affairs can be ascribed. For, according to the *Jaina* tradition Lord R̥ṣabha who flourished in the 3rd *ava* (spoke) of the present *avasarpinī* period, taught this art of writing—18 *lipis*² to his daughter Brāhmī with his right hand.³ The *Vaidika* Hindus, on the other hand, ascribe it to Brahman, the Creator of the Universe. Leaving aside these pre-historic items of a very remote age, and turning to a period only 4000 years preceding the present century, we can give ample proofs of the fact that India knew the art of writing in the remote past. Various scripts such as Brāhmī, Mohenjo Dero⁴ etc., bear full testimony to this. It however seems true that the art of printing was unknown in ancient days in India.

1 For a brief description see my paper on *The Jaina System of Education* (pp. 218-219) published in "Journal of the University of Bombay" (vol. VIII, pt. 4).

2 For exposition of these 18 *lipis* see my paper on *Outlines of Palæography* (pp. 93-94) published in J. U. B. (vol. VI, pt. 6).

3 Cf. the following line occurring in the *Bhāsa* on *Āvassaya* :—

“लेहं लिखिविद्यां जिणेण बभूव दाहिणकरेण”

Abhayadeva Sūri's com. (p. 36^b) on *Samavāya* (XVIII) and his com. (p. 5^a) on *Viyāhaparṇatti*, *Triṣaṣṭi* (I, 2, 968), Amaraśandra Sūri's *Padmānanda mahākāvya* (X, 79) and *Subodhikā* (p. 149^b) may be consulted in this connection.

4 Rev. H. Heras has written an article on "The Eastern Island script and the script of Mohenjo Dero". See A. B. O. R. I. (vol. XIX, pt. II, pp. 122-126).

That the sacred works of the *Jainas* were not freely reduced to writing for several centuries and thus for this period the services of the art of writing remained practically unutilized for lightening the burden of the memory, requires a satisfactory explanation. In the case of the *Vaidika* literature, it may be argued that its sacred character was partly responsible for this; for, it was probably feared that the most sacred possession of the race might pass into profane hands, if the *Vedas* were committed to writing.¹ Furthermore, the necessary guidance for cultivating proper accent and intonation—a point of great importance could be had from the lips of an animate teacher and not from the pages of an inanimate book.² Over and above this, there was a danger of a scribe committing dittographic and haplographic errors and at times misreading the characters and thus transforming the original out of recognition.³ I do not think, it is any one of these considerations that weighed heavily in the minds of the *Jaina* saints and that prevented them from reducing to writing the sacred works of their school. On the contrary, it appears that their desire of strictly observing their noble and ennobling *mahāvratā* viz. *aprigraha* prevented them from resorting to writing. Moreover, those saints who kept Mss. were denounced. This is borne out by the *Cummi* (p. 21⁴) on *Dasaveyāliya*, the *Bhāsa*⁵ on *Nisīha*, the *Bhāsa*⁶ on *Kappa* etc. Further, penances were prescribed to those who wrote even one letter.⁷ But the times, as it were, willed it otherwise, and in course of time these rules had to be modified,⁸ so much so that permission was given for keeping any of the five types⁹ of Mss. pertaining to the *Nijjuttis* of *kāliyasūya*¹⁰, on find-

1-3 See Dr. A. S. Altekar's *Education in Ancient India* (pp. 145-146).

4 "पोत्थएसु धेप्पंतएसु असंजमो भवइ"

5-6 "पोत्थग जिग दिहंतो वरगुर लेवे य जाल चोक्के य"

7 "जत्तियमेत्ता वारा सुंचंति बंधति व जत्तिया वारा ।

जति अक्षराणि लिहति व तति लहुमा जं च आवज्जे ॥"—*Bhāsa* on *Kappa*

8 In the *Cummi* (p. 21) on *Dasaveyāliya*, it is said: "कालं पुण पडुच्च चरण-करणट्ठा अबोच्छित्तिनिमित्तं च गेण्हमाणस्स पोत्थण संजमो भवइ ।"

9 See my paper *Outlines of Palaeography* (pp. 101-102).

10 In the *Bhāsa* on *Nisīha* (XII) it is observed: "धेप्पति पोत्थगपणमं कालिगणि जुत्तिकोसट्ठा"

ing that the intellect, the grasping power and the retentive capacity were getting deteriorated.¹ Later on, it was found absolutely necessary to prepare a number of Mss. of the *Jaina* canonical literature. How this happened may be briefly described as under:—

It was in the time of Skandila Sūri that a famine² lasted for 12 years. Some say that it worked a havoc on the *Jaina* scriptures while others say that it so happened that all the principal *Anuyogadharas* except Skandila Sūri died in Northern India.³ So Skandila summoned a council of *Jaina* saints at Mathurā and made up the *kāliyasūya* by taking a note of whatever could be gathered from them.⁴ A similar attempt to this *Māthurī*⁵ or *Skāndilī vācanā* was almost simultaneously made by Nāgārjuna⁶ at Valabhī

1 In the *Viśvacūṇṇi* on *Niśītha*, it is remarked: “मेहा-ओगहण-धारणादिपरिहाणि जाणिऊण कालियसुयणिज्जुत्तिणिमित्तं वा पोत्थगपणग धेप्पति । कोसो त्ति समुदाओ ।”

2 In the *Jaina* literature we come across references about three twelve-year famines prior to this. They occurred in the time of Bhadrabāhusvāmin, Ārya Suhastin (c. *Vīra Saṃvat* 291) and Vajrasvāmin respectively. The first of them was terrible; for, it made all the Munis except Bhadrabāhusvāmin forget *Dīṭṭhi-rāya* (for details see Ch. IV). As regards the other two famines, it appears that it did not affect the knowledge of the *Jaina* scriptures in the case of the survivors. But these famines must have severely told upon the scarcity of food—an inference we can draw from the following lines occurring in the *Cūṇṇi* (pt. I, p. 404) on *Āvassaya*:—

“इतो य वइरस्वामी दक्खिणावहे विहरति, दुब्भिक्खं च जायं बारसवरिसं, सव्वतो समंता छिन्नपया, निराधारं जातं । तहो वइरस्वामी विज्जाए आहडं पिंडं तद्विसं भाणेति”

3 Cf. the following lines occurring in the *Cūṇṇi* (p. 8) on *Nandī*:

“बारससंबच्छरीए महंते दुब्भिक्खकाले भत्तट्ठा अण्णतो ठिताणं गहण-गुणणा-ऽणुप्पेहाऽभावतो सुते विप्पणट्ठे पुणो सुभिक्खकाले जाते ‘मधुरा’ए महंते साधुसमुदए खंदिलायरियप्पमुहसंघेण जो जं संभरइ ति एत्तं संघडितं कालितवुत्तं । जम्हा य एयं ‘मधुरा’य कयं तम्हा ‘मादुरा वायणा’ भण्णति । × × × अण्णे भण्ति—जम्हा सुत्तं ण णट्ठं तस्मि दुब्भिक्खकाले, जे अण्णे पहाणा अणुयोगधरा ते विणट्ठा, एगे खंदिलायरिए संघे, तेण ‘मधुरा’ए अणुयोगो पुण साधूणं पवत्तियो ति सा ‘मादुरा वायणा’ भण्णति ।”

4 It appears that this happened sometime between *Vīra Saṃvat* 827 and 840.

5 As this *vācanā* took place in the Saurasena region, it is possible that the Saurasenī Prākṛta may have influenced it.

6 His *vācanā* is known as *Nāgārjunī* or *Valabhī*.

(modern Valā of Kathiawar).¹ Hemacandra Sūri, in his commentary (p. 207) on *Yogaśāstra* says that the *Āgamas* were got written by Skandila Sūri and Nāgārjuna Sūri.² Unfortunately it so happened that the version of one did not tally with that of the other in its entirety.³ So an attempt to improve this situation was however later on made by the council⁴ that met at Valabhī, under the able presidentship of Devarddhi

- 1 “अथि ‘मधुरा’उरीए सुयसमिद्धो खंदिलो नाम सरी, तहा ‘वलहि’नयरोए नागज्जुणो नाम सरी। तेहि य त्राए बारसरिसिए दुक्काले निव्वडभावओ विफुट्ठि (?) काऊण पेसिया दिसोदिसि साहवो। गमिउं च कहवि दुत्थं ते पुणो मिलिया सुगाले। जाव सज्जायंति ताव खंडुखुड्डीहयं पुव्वाहियं। ततो मा सुय-वोच्छिती होउ ति पारद्धो सरीहिं सिद्धंतुद्धारो। तथ वि जं न वीसरीयं तं तहेव संठवियं। पम्भुद्धानं उण पुव्वावरावडंतसुत्तथाणुसारओ कया संघडणा।”—A Ms. of Bhadrēśvara Sūri's *Kahāvālī*
- 2 “जिनवचनं च दुष्पमाकालवशादुच्छिन्नप्रायमिति मत्वा भगवद्भिर्नागाजुन-स्कन्दिलाचार्यप्रभृतिभिः पुस्तकेषु न्यस्तम्।”
- 3 “इह हि स्कन्दिलाचार्यप्रवृत्तौ दुष्पमानुभावतो दुर्भिक्षप्रवृत्त्या साधूनां पठनशुणनादिकं सर्वमप्यनेशत्। ततो दुर्भिक्षातिव्रमे सुभिक्षप्रवृत्तौ द्वयोः सङ्घयोर्मेलापकोऽभवत्। तद् यथा—एको ‘वलभ्या’मेको ‘मथुरा’बाम्। तत्र च मन्त्रार्थसङ्घटने परस्परं वाचनाभेदो जातः।”

—Malayagiri's com. (p. 41) on *Jośakaraṇḍaga*

- 4 This is thus the 3rd council that tried to restore the *Jaina* scriptures, and in a way it is the 4th, in case we admit that a council had met at Pāṭaliputra in the life-time of Sthūlabhadra. Some believe that the following rendering of the Hāthīgumphā inscription of the Emperor Khāravela suggests this:—

“The four-fold *Aṅga-saptika* of 64 sections lost in the time of the Maurya king, he restores.”—J. B. O. R. S. (IV, p. 286).

In *A His. of Ind. Lit.* (vol. II, p. 431 n) it is said: “If Sten Konow (*Acta Or.* 1, 1922, p. 20 ff.) is right in his explanation of the Hāthīgumphā inscription of Khāravela, then this inscription would furnish a confirmation of the *Jaina* tradition regarding the Council of Pāṭaliputra and the Diṭṭhivāya, and King Khāravela (170 B. C. ?) would in that case have compiled a recension of the *Aṅgas* in 64 sections. Konow's explanation is ingenious, but very much open to doubt.”

Turning to the *Bauddha* literature, we find parallels to these *Jaina* councils. For instance as noted in *A His. of Ind. Lit.* (vol. II, pp. 4 and 5) 3 councils were convened in connection with the restoration and adjustment of the *Bauddha* scriptures: The 1st council was organized by the immediate disciples of Lord Buddha and was held in the city of Rājagaha (modern Rajgir); the 2nd was held at Vesālī, 100 years after the *nirvāṇa* of Lord Buddha; and the 3rd was convened in the time of King Aśoka when the compilation of a real canon of the sacred texts of the *Bauddhas* was undertaken.

Gaṇi *Kṣamāśramaṇa*, after the terrible famine which had lasted for 12 years, came to an end. At this council, all the important works of the *Jainas* then available were written down. This event is technically known as *pustakārohaṇa* of the *Jaina Āgamas* or 'Redaction of the Jaina Canon'.¹ It appears that the Skāndi-*liyas* who had attended this council believed that this Redaction of the *Jaina* canon could be dated as *Vīra Samvat* 980 whereas the Nāgārjunīyas said that the correct date was *Vīra Samvat* 993 (vide p. 64, ll. 4-6).² Thus this difference had its origin in the fact that some saints thought that 980 years had then elapsed since the *nirvāṇa* of Lord Mahāvīra, whereas others thought that 993 years had elapsed. Whatever may be the exact date, this Redaction of the Canon has been a momentous event in the *Jaina* annals. Its importance lies in the following particulars:—

- (i) Not only were the works written formerly at Mathurā and Valabhī again written and codified, but some more were written. Of course, we have neither a complete list wherein these works are enumerated nor any source which mentions the order³ in which they were written.
- (ii) A serious attempt was made to reconcile the differences in the two versions pertaining to the councils held at Mathurā and Valabhī.
- (iii) In cases where this failed, it was thought desirable to note the variants, either in the original *Āgamas* or their commentaries. In the former case, the variants were

1 "श्रीदेवार्द्धिगणिक्षमाश्रमणेन श्रीवीरादशीत्यधिकनवशत (९८०) वर्षे जातेन द्वादशवर्षीयदुर्भिक्षवशाद् बहुतरसाधुव्यापत्तौ बहुश्रुतविच्छिन्नौ च जातायां.....अविभ्यद्भव्यलोकोपकाराय श्रुतभक्तये च श्रीसङ्घाग्रहाद् मृतावशिष्टतदाकालीनसर्वसाधून् 'वलभ्या'माकार्यं तन्मुखादविच्छिन्नावशिष्टान् न्यूनाधिकान् वृत्तितानुवृत्ति-तानागमालापकाननुक्रमेण स्वमत्या सङ्कलय्य पुस्तकारूढाः कृताः। ततो मूलतो गणधरभाषितानामपि आगमानां कर्ता श्रीदेवार्द्धिगणिक्षमाश्रमण एव जातः।"—*Samācārīśataka* of Samayasundara

2 Cf. "वीरनिर्वाणसंवत् और जैन कालगणना" (pp. 118-119).

3 None seems to have fixed the order of the canonical works available at present. So I have taken up this problem. On a cursory examination I find that some of the *Uvaigas* etc. were written first and then some of the *Angas*. See *Tattvarastikacandrika* (pt. I, p. 49).

generally introduced by the words वायणंतरे पुण, of which a typical example is furnished by the following lines occurring in *Pajjosaṇākappa* (s. 147):—

“समणस्स भगवओ महावीरस्स जाव सव्वदुक्खप्पहीणस्स नव वाससयाई विइकंताई,
दसमस्स य वाससयस्स अयं असीइमे संवच्छरे काले गच्छइ, वायणंतरे पुण अयं
तेणउए संवच्छरइ इइ दीसइ”.

In the latter case there was a reference to the Nāgārjuniya school.¹

- (iv) Practically the entire *Jaina* canonical literature was written according to the version of the Mathurā council, as a connected link. I use the word practically to denote that *Joisakaraṇḍaga* is based upon the Vālabhī version.
- (v) Several *vaṇṇaḥ*² which were occurring in more than one *Āgama* were written out at full length only once, and then they were not reproduced *ad verbatim*, a second time, but only a reference was made to them

- 1 “नागार्जुनीयास्तु पठन्ति—एवं खलु० ।”—*Tika* (p. 245) on *Āyara*
 “नागार्जुनीयास्तु पठन्ति—समणा भविस्सामो०”—*Ibid.*, p. 253
 “नागार्जुनीयास्तु पठन्ति—जे खलु० ।” — „ p. 256
 “नागार्जुनीयास्तु पठन्ति—पुट्ठे वा० ।” — „ p. 303
 “अत्रांतरे नागार्जुनीयास्तु पठन्ति—सो ऊण तयं उवट्ठियं० ।”—*Tika* (p. 64) on *Sūyapaṇḍa*
 “नागार्जुनीयास्तु पठन्ति—पलिमंथमइं वियाणिया० ।”—*Ibid.*, p. 64
- 2 *Vaṇṇa* (Sk. *varṇaka*) means a description. This word is placed after any one of the following words or the like of which the description is to be supplied from the foregoing portion or another work:—

A city, a sanctuary, a great forest, trees, a dais of earthen blocks, Jambū, Mahāvīra, a king, a queen, a dream, a gymnasium and the physical exercises, a bath-house, an audience-chamber, a palace and a procession.

It may be noted in this connection that at times legends related after a stereotyped pattern are often represented in the *Jaina* canon as a mere skeleton which the reader is left to fill in with set words and phrases like clichés. As observed in *A His. of Ind. Lit.* (vol. II, p. 450, fn. 3) “we find something similar in the canon of the Sarvāstivādins.” Furthermore, there on p. 280, fn. it is said: “Clichés of the same kind, also occur in the Bengali poems, s. Dinesh Chandra Sen, *History of Bengali language and literature*, p. 585 f.”

by writing the word *vaṇṇāṭṭī*¹, by indicating their source,² by alluding to a parallel person³ or an object, by mentioning the words occurring in the beginning and the end⁴ or by writing the word *jāva*⁵, a stenographic symbol.⁶ The *ālāvagas*, too, were similarly treated.

(vi) The former practice of referring to a third party all the controversial questions, was set aside,⁷ and the codified works were thence forth looked upon as final authorities.

1 Cf. "तेणं कालेणं तेणं समएणं 'चम्पा' नाम नयरी होत्था। वण्णओ। 'पुणभे' वेइए। वण्णओ।"

—Dr. P. L. Vaidya's edition of "*Uvāsagadasāo*" (I, 1)

2 "तए णं से भगवं गोयमे 'वाणियगामे' नयरे, जहा पणत्तीए तहा"—*Ibid.*, (I, 79)

3 Cf. "तं सेयं खलु ममं कळं जाव जलन्ते विउलं असणं ४, जहा पूरणो"—*Ibid.*, (I, 66)

4 Cf. "तेणं कालेणं तेणं समएणं अजसुहम्मे समोसरिए जाव जम्बू पज्जुवासमाणे एवं वयासी।"

—*Ibid.*, (I, 2)

5 In the Pāli literature, the use of *peyyālum* serves almost a similar purpose as *jāva*; for, it is there used for curtailing the recurrence of identical passages. Vide Dr. P. L. Vaidya's intro. (p. x) to "*Uvāsagadasāo*".

In *Āyāra* and *Ovavāiya*, descriptions are not curtailed unless they are once given there. *Uvāsagadasā* furnishes us with a strange case; for, in its § 59 we have *jāva*, and what is thus curtailed, is given in full *later on* in §§ 206-208.

6 The idea of lessening the trouble in writing and perhaps of saving in materials like paper or palm, seems to have given rise to these artifices and some more to be just noted—the artifices which may have been resorted to, at the time of this redaction or subsequently when manuscripts were written. The additional artifices are as under:—

(a) Instead of writing the entire form of the gerund when it is preceded by the very verb of which it is a gerund, only the number 2 along with *Uā* is written after the verb concerned. See (b), III.

(b) Sometimes only a number such as 3, 4, 5 or so occurs after a word. This suggests an association of similar ideas or topics, or at times it refers to a part of the usual formula. In order that this may be fully grasped I may quote the following examples:—

(i) "तए णं अहं संकिए ३"—*Uvāsagadasā* (I, 86) and "अवसेसं सव्वं हिरण्ण-सुवण्णविहिं पच्चक्खामि ३"—*Ibid.*, (I, 17)

(ii) "तं सेयं खलु ममं कळं जाव जलन्ते विउलं असणं ४"—*Ibid.*, (I, 66)

(iii) "तं मित्तं जाव विउलेणं पुप्फं ५ सक्कोरिह"—*Ibid.*, (I, 66), "धम्मकंखिया ५ धम्म-पिवासिया ५"—*Ibid.*, (II, 95) and "पासइ, २ ता आसुरत्ते ५"—*Ibid.*, (II, 99)

(iv) "इड्डी ६ लद्धा ३"—*Ibid.*, (II, 118) and "सुरं च ६ आसाप्पमाणी ४ विहरइ"—*Ibid.*, (VIII, 244)

7 See J. S. E. (pp. 226, 227 and 246).

(vii) Important events and incidents which were subsequent in origin to those noted in the original works and which were even at times almost contemporaneous with the sitting of the council held for the Redaction of the *Jaina* canon, were embodied in words by this council.¹ It incorporated them in the works composed long ago, even at the cost of anachronism.² For, it appears that it was believed that if they were not to be so³ noted, it would not be so well preserved for the later generations.⁴ But it seems that though this purpose may have been served to some extent, it has added to our difficulties so far as the fixing of dates of certain persons, events and the like is concerned.

(viii) Devarddhi Gaṇi *Kṣamāśrāmaṇa*, in a way, virtually became the author of the works codified under his supervision.⁵

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- 1 Some may be inclined to suggest that this council has nothing to do with this embodiment as this came from the very pens of the original authors of the corresponding works—the authors who could foresee what was going to happen in future. But it seems that such a suggestion can hardly carry any weight at least in these days.
 - 2 It appears that the question of anachronism is not of so vital importance to a *Jaina* as the soundness and veracity of what he accepts as a part and parcel of Jainism. Whatever is said or written by a *Gīārtha*, is looked upon by him with as much authority as an *Āgama*, provided that *Gīārtha* is really so. Such being the code of Jainism, the council may not have hesitated in making necessary additions.
 - 3 Had they noted the additions separately, they would have been obliged to mention their locations in the corresponding works, not by pointing out the pages and lines but by reproducing the necessary portion to which they were to be appended. Even such an attempt would not have been so very serviceable as embodying the required portion in the very work itself. For, the reader would have been then often obliged to refer to this Appendix, which, if not by his hand, was likely to be neglected by him.
 - 4 No *Jaina* author of the olden days was prepared to say that he was contributing something original; for, he believed that the omniscient did know whatever he said. Consequently he was satisfied if his work became helpful to the pupils concerned—no matter even if it was looked upon as a compendium. This view, too, may have induced the council to take the step it did.
 - 5 See p. 63, fn. 1.

- (ix) This codification acted as a preventive from further modernization of the sacred works.

Before concluding this chapter, I think it necessary to point out the pitfall to which some are likely to succumb, in case they confound this codification of the *Jaina śāstras* with that of their composition by identifying these two different events. It will be a sheer folly, therefore, to believe that the dates of the compositions of the various *śāstras* codified at Valabhī are none else but the date of their codification. This folly, if committed, will not only amount to accepting at best *terminus ad quem* as the date of the *śāstras* but taking it to be the same as *terminus a quo*. In short, the dates of the composition of the various *śāstras* codified are much earlier than the date of their codification though it is true that the dates of the new portions that may have been then incorporated in the *śāstras* are the same as that of the codification.

There is another pitfall one should be beware of. Some of the *Digambaras* maintain that all the canonical treatises got forgotten during the 12 years of famine in the reign of Candragupta Maurya, and the canon as shaped at Pāṭaliputra by the *Śvetāmbaras* is at best a patch-work and is not genuine. They believe that the end of the *Vira Samvat* 683 or so marks the complete extinction of the *Jaina* canon. This sounds very strange; for, one can understand if some works or their parts get forgotten in course of time, in adverse circumstances; but a sweeping remark that not even an iota of the *Jaina* canon survived the year *Vira Samvat* 683 or so passes comprehension, unless it may be due to a miracle or a catastrophe of terrible intensity. So far as I know, there is no record or reference to any such thing in the annals of the Indian History.¹

There is no mention of any overflowing of the banks by some gigantic river or that of the shores by the Arabian sea or the Indian ocean leading to the submersion of the country all around and the consequent death of each and every one who knew the *Jaina* canon in part or entirety. No deluge is referred to as submerging this sub-continent. There is no reference to any volcanic eruption of which the lava reduced the surroundings to nothing. No conflagration laying its cruel hands on the country inhabited by the *Jainas*,

No migration of the *Jainas* is referred to as leaving this land for some other country as was the case with the Zoroastrians who left their native land as suggested by scholars, on being persecuted by the followers of a different faith. Even then, they do possess at least some fragments of their Holy scriptures.¹ Moreover, there is no mention of any political or social revolution—a cataclysm that seriously disturbed the atmosphere. Even granting that any one or more of the catastrophes here alluded to or the like may have befallen the unlucky, how is it that it could produce such a terribly adverse effect only so far as the knowledge of the *Jaina* canon was concerned, whereas it failed to produce any perceptible effect on the Holy scriptures of the non-Jainas who were the co-inhabitants of the *Jainas*?

Without any further dilation, I may add that this idiosyncrasy to which some of the *Digambaras* seem to have fallen a prey—the view that the lamp of the *Jaina* canon ceased to burn and illuminate from *Vīra Saṃvat* 683 or so is a thing I shudder at. It has deprived us of the valuable legacy we could have got, by way of the preservation of at least some part or parts of the *Jaina* canon and its enrichment by way of its exposition at the hands of eminent *Digambara* scholars like Akalaṅka and others.

As regards the allegations viz. (1) that the *Śvetāmbara* canonical literature is a patch-work and (2) that it is not genuine, I do not think it worth while to refute them; for, it appears that Vincent Smith's *The Jaina Stūpa and other Antiquities of Mathurā*

is mentioned to have occurred. No earthquake on a huge or small scale is referred to as having brought about the ruins of the *Jainas*. Nowhere the crust of the earth seems to have given way and swallowed all it could lay hand on.

- 1 Cf. *History of Zoroastrianism* by Dastur Dr. M. N. Dhalla (Oxford University Press, New York). In its review published in the *Times of India* dated 15th oct., 38 it is said:

"The History of Zoroastrianism falls into three well-defined linguistic periods: The Gathic, the later Avestan, and the Pahlavi. Its beginning is lost in the mist of forgotten ages, and the scriptures that have survived are only blurred and broken fragments."—P. B. V.

and the learned opinions of Indologists can very well serve the necessary purpose.¹ Moreover, I do not intend to enter into a controversy in this connection; but at the same time I am prepared to hear convincing arguments that may be advanced to support the allegations, and if satisfied, I shall identify myself with persons making these allegations. But, at least for the present I hold a contrary view, though I admit that some passages here and there appear to wear a colour of a patch-work. Under these circumstances, I shall therefore sum up this discussion by quoting the following lines from the late Prof. Jacobi's introduction to *The Sacred Books of the East* (vol. xxii, p. xxxix):—

“Devarddhi's position relative to the sacred literature of the Gainas appears therefore to us in a different light from what it is generally believed to have been. He probably arranged the already existing MSS. in a canon, taking down from the mouth of learned theologians only such works of which MSS. were not available. Of this canon a great many copies were taken, in order to furnish every seminary with books which had become necessary by the newly introduced change in the method of religious instructions. Devarddhi's edition of Siddhānta is therefore only a redaction of the sacred books which existed before his time in nearly the same form. Any single passage in a sacred text may have been introduced by the editor, but the bulk of Siddhānta is certainly not of his making. The text of the sacred books, before the last redaction of the Siddhānta did not exist in such a vague form as it would have been liable to if it were preserved by the memory of the monks, but it was checked by MSS.”

1 Cf. *A His. of Ind. Lit.* (vol. II, pp. 484-485).

CHAPTER IV

THE EXTINCT AGAMAS OF THE JAINAS

In each of the two cycles of *kālacakra*, *avasarpinī* and *utsarpinī* there flourish 24 *Tīrthaṅkaras* in this Bharata *kṣetra* and Airāvata as well. Moreover, an infinite number of *kālacakras* has elapsed by this time. Hence we can easily conclude that the number of the *Tīrthaṅkaras* that have flourished by this time is infinite. According to the traditional view of the *Jainas*, all the *Gaṇadharas* of each of these *Tīrthaṅkaras* composed *dvādasāṅgīs*. Furthermore, several direct or indirect disciples of every *Tīrthaṅkara*, who were endowed with four kinds of *matī* must have composed *Pañṇagas* as stated in *Nandī* (s. 44). Leaving aside the sacred literature that came into existence after the omniscience of Lord Mahāvīra, the preceding one seems to have been practically¹ irrevocably lost for ever. No record is available for it. This is perhaps natural; but it may appear certainly wonderful that there is no complete record to be found regarding the scriptures which were composed during a millennium beginning from 500 B. C. and ending with 500 A. D. Hereby I mean to suggest that we have no means to exactly point out all those scriptures which are now lost to us and of which

I use this word to indicate the following items:—

- (i) Lord Mahāvīra while renouncing the world uttered a *Sāmāyiasutta*. Probably this very one is preserved in the *Āvassaya*.
- (ii) He performed an *iryāpathikī kriyā*, after having crossed a river, prior to his attainment of omniscience. So on this occasion he may have uttered some *sūtra* similar to the *Iriyāvahīyasutta* occurring in the *Āvassaya*.
- (iii) Some scholars believe that the 14 *Puvvas* belonged to a predecessor of Lord Mahāvīra, and at least some extracts from them are available at present.

the composition does not go beyond 2550 years.¹ It is a pity that we do not possess even a list regarding the scriptures codified at the Valabhī council, convoked by Devarddhi Gani. So our attempt, however serious and sincere it may be, to make a note of all these extinct works cannot yield the desired result. Even then it should be made so that we can have at least a glimpse of the works lost to us by this time. This endeavour of ours would have been surely facilitated, and the results we are going to arrive at would have been quite precise in case a scientific *Catalogus catalogorum* of *Jaina* manuscripts had been prepared and published by this time. In the absence of such a source, it now remains to examine the *Jaina* works wherein incidentally a loss of some work or works may have been noted; but owing to the want of sufficient time and free access to printed and unprinted works, a thorough investigation of these materials is not possible for the present writer. Even then an attempt is being made in this direction with the hope that it will act as a stimulus to others finally leading them to a complete success in view of the thorough investigation of this problem they may be inclined to carry out in near future.

Broadly speaking we can divide the *Āgamas* into two groups: the *Āngas* and the *Paiṇṇagas*. The number of the former is fixed as 12; but such is not precisely the case with the latter, if the number 14000 is not taken to be correct. Anyhow the examination regarding the latter is more difficult than the former. We shall therefore proceed with the first group first. Therein we find that *Diṭṭhivāya* is lost, though not, all of a sudden. To be quite explicit, I may mention some of the details that throw light in this direction.

It was in the time of Bhadrabāhusvāmin that Magadha had to face the calamity resulting from a twelve-year famine. This seriously affected the study of the *Jaina* saints who could hardly get sufficient alms even by begging from door to door. This resulted in their forgetting *Diṭṭhivāya*—a fact those saints became

I That some portion is lost is certain; for, in the extant literature, there is no mention of an *āyāgaṇa*. Further, there is no reference to Khā-ravela except in *Himavanta Therāvāḍ*.

conversant with, when they assembled after *subhikṣā* had set in, and *durbhikṣā* had disappeared, Thereupon, they sent a pair of Munis, technically known as *saṅghātaka* to Bhadrabāhusvāmin who was practising *mahāprāṇa* in Nepal; for, he was the only one who was then in a position to remember and teach *Diṭṭhivāya*. He, however, declined to teach *Diṭṭhivāya* on the ground that he was then engaged in practising *mahāprāṇa*, a *dhyāna*, he could not attend to, during the twelve-year famine. The two Munis on their return informed the *saṅgha* accordingly. It thereupon sent another pair of Munis asking them to put a question to Bhadrabāhusvāmin as to the penalty prescribed for disobeying the order of the *Jaina* church, and to prescribe this very penalty to him for the same offence committed by him. The two Munis reached Nepal and asked the desired question to Bhadrabāhusvāmin. He answered: one who does not obey the order of the *Jaina* church deserves to be excommunicated. Thereupon, the two Munis said that the *Jaina* church assembled in Magadha, had prescribed this very penalty to him inasmuch as he had refused to teach *Diṭṭhivāya*. Bhadrabāhusvāmin quickly realized the situation and conditionally agreed to teach *Diṭṭhivāya*.¹ The underlying condition was that he would neither talk to the taught nor the taught should talk to him—exchange a single word with him when he was engaged in teaching or even otherwise, and that he would impart lessons by seven instalments during a day.² This being agreed upon, 500

1 “तस्मि य काले बारसवरिसो दुकाले उवट्ठितो । संजता इतो इतो य समुदतीरे अच्छित्ता पुणरवि ‘पाडलि-पुत्ते’ मिलिता । तेसिं अण्णस्स उदेसओ, अण्णस्स खंडं, एवं संघाडितेहिं एक्कारस अंगाणि संघात्तिताणि, विट्ठिवादो नत्थि । ‘नेपाल’वत्तणीए य भद्दबाहुसामी अच्छंति चोदसपुब्बी, तेसिं संघेणं पत्थवितो संघाडओ ‘विट्ठिवाइं वाएहि’ ति । गतो, निवेदितं संघकज्जं तं, ते भणंति—दुक्कालनिमित्तं ‘महापाणं’ न पविट्ठो मि, इयाणि पविट्ठो मि, तो न जाति वायणं दातुं । पडिनियेत्तहिं संघस्स अक्खातं । तेहि अण्णो वि संघाडओ विसज्जितो—ओ संघस्स आणं अतिक्रमति तस्स को दंडो ? । ते गता, कहितं, तो अक्खाइ—उग्घाडिज्जइ । ते भणंति—मा उग्घाडेह, पेसेह मेहावी, सत्त पाडिपुच्छाणि देमि ।”—*Cunṇi* (pt. II, p. 187) on *Āvassaya*

2 *Parisiṣṭaparvan* (IX, 68–69) and *Titthogāliya* (v. 736) seem to differ from each other so far as the periods for the *vācanās* are concerned. The pertinent portions are respectively as under:—

“तत्रैका वाचनां दास्ये भिक्षाचर्यात् आगतः । तिस्रु कालवेलासु तिलोऽन्या वाचनास्तथा ॥ ६८ ॥

सायाहप्रतिक्रमणे जाते तिलोऽपराः पुनः । सेत्स्यत्येवं सङ्घकार्यं मत्कार्यस्याविबाधया ॥ ६९ ॥”

“पारियकाउस्सग्गो, अत्तट्ठितो व अहव सेज्जाय । नितो व अइतो वा एवं मे वायणं दाइ ॥ ७३६ ॥”

Jaina Sādhus with two attendants for every one of them, came to Nepal and tried to prosecute their studies. But all except Sthūlabhadra left the place as they could not face this situation.¹ He (Sthūlabhadra), too, could not completely master all the 14 *Puṇnas* as for some reason or other Bhadrabāhusvāmin withheld the meaning of the last four *Puṇnas* from him. Thus the meaning of the last 4 *Puṇnas* got lost in *Vira Samvat* 170, the year in which Bhadrabāhusvāmin died. Later on, with the death of Sthūlabhadra, even the verbal embodiment of these four *Puṇnas* came to an end, as he was debarred from teaching them to others.² Then, for some time at least, there flourished persons who were conversant with the first ten *Puṇnas*, Vajrasvāmin being the last in the lot. After his *svargagamana*, there remained none who knew all the ten *Puṇnas* in toto. Āryarakṣita Sūri³ who survived him, knew at least 9 *Puṇnas* plus 24 *jāviyas* of the 10th⁴

- 1 “उज्जुता महावी, सद्धाए वासणे अलभमाणा ।
अह ते थोवा थोवा, सव्वे समणा विनिस्सरिया ॥ ७४१ ॥
एको नवरि न मुचति, सगडालकुलस्म जसकरो धीरो ।
नामेण थूलभदो, अविहीसाधम्मभदो ति ॥ ७४२ ॥”—*Til'hogaliya*

- 2 “अह भणइ थूलभदो अण्णे रुवं न किंचि काहामो ।
इच्छामि जाणिं जे अहमे चत्तारि पुव्वाइ ॥ ८०० ॥
नाहिंसि तं पुव्वाइ सुयमेत्ताइ विमुग्गहा हिंति (?)
दस पुण ते अणुजाणे जाण पण्ढाइ चत्तारि ॥ ८०१ ॥
एतेण कारणेण उ पुरिसजुगे अट्टमग्गि वीरस्स ।
सयरहेण पण्ढाइ जाण चत्तारि पुव्वाइ ॥ ८०२ ॥”—*Ibid.*

- 3 For his life see *Āvassayacūṇṇi* (pt. I, pp. 397-415). He died in *Vira Samvat* 584, the very year when a schism named “Abaddhadiṭṭhi” arose in Daśapura. But according to *Vālabhī Theravāḷi*, he died in *Vira Samvat* 597. It may be noted in passing that this furnishes us with an example of the difference of 13 years in calculations in the case of the Skāndiliya and Nāgārjunīya schools. See p. 63.

- 4 In *Āvassayacūṇṇi* (pt. I, p. 404) it is said:—

“अचिणेण नव पुव्वाणि अधिताणि, दसममादत्तो धेतुं, ताथे अज्जवद्दुरा भणति—जविआइ करेहि,
एयं परिकम्ममेयस्स, ताणि य सुदुमाणि, गाढं गणिते तं सुदुमं, चउवीसं जविआ, सो वि ताव तं अज्झाइ ।”

Cf. the following lines occurring in Hemacandra's com. (p. 1003) on *Viśeṣāvassayabhāsa* (v. 2509):—

“शेषस्तु आर्यवैरस्वामिनः समीपेऽधीतो यावद् नव पूर्वाणि, तथा चतुर्विंशतियविकानि ।”

In *Prabhāvakacaritra* (II, v. 117), there is mention of nine and a half *Puṇnas*, and this very thing is noted there in the case of Āryānandila, too.

but he did not master the 10th completely. It appears that since his time the knowledge of the *Puvvas* went on getting curtailed so much so that by *Vīra Saṃvat* 1000, all the *Puvvas* got forgotten, and thus *Diṭṭhivāya* became extinct.¹

It may be noted that in this cycle of time, there is no intermediate stage so far as the reduction of the knowledge from 14 *Puvvas* to 10 *Puvvas* is concerned. For, there has flourished none who knew 13, 12 or 11 *Puvvas*. So says Droṇa Sūri in his com. (p. 3^a)² on *Ohanijjutti*.

Some believe that Nāgahastin or his contemporary knew five *Puvvas*, and that Skandila, Himavanta, Nāgārjuna, Govinda Vācaka, Saṃyamaviṣṇu, Bhūtaḍinna, Lohitya Sūri, Dūṣya Gaṇi and Devarddhi Gaṇi *Kṣamāśramaṇa* and several *Cārṇikāras*, knew at least the first *Puvva*, over and above the 11 *Āṅgas*.³

It may not be amiss if we were to take a note of what the *Digambaras* say regarding the gradual loss of the 14 *Puvvas*. There is no unanimity of opinion in this connection; for, different versions are given in different works. Śubhacandra's *Āṅgapañatti*, Brahma-Hemacandra's *Suyakkhandha*, Indranandi's *Śrutāvatāra*, Jinasena's *Adipurāṇa*, *Uttarapurāṇa*, *Harivamśapurāṇa* and some of the *Digambara Paṭṭāvalis* in Prākṛta may be cited as instances. This is not the place where I can try to examine each of them separately and come to any definite conclusion by attempting reconciliations where possible. I shall therefore remain contented by giving only one version in this connection—the version noted in *Jainasatyaparakāśa* (I, 7, pp. 213–214). Therein it is said: In *Vīra Saṃvat* 62, Jambūsvāmin attained liberation. He was the last *kevalin*. Viṣṇukumāra, Nandimitra, Aparājita, Govardhana and Bhadrabāhusvāmin I were conversant with 14 *Puvvas*. This brings us down to a period upto *Vīra Saṃvat* 162. Then

1 “जंबुद्वीपे णं दीवे ‘भारहे’ वासे इमीसे ओसप्पिणीय देवानुप्पियाणे एगं वाससहस्सं पुब्बगए अणुसज्जितति।”

2 See p. 17, fn. 1.

3 See Muni Darśanavijaya's article entitled as “दिगम्बर शास्त्र कैसे बने ?” and published in *Jainasatyaparakāśa* (I, I, p. 15).

came the era when we had persons who knew only 10 *Puvvas*. Their names are: Viśākha, Proṣṭhila, Kṣatriya, Jaya, Nāgasena, Siddhārtha, Dhṛtisena, Vijaya, Buddhilla, Deva (Gaṅgadeva) and Dharmasena. This covers a period upto *Vīra Saṃvat* 345. In *Śrutāvatāra* it is said that in the time of Nāgahastin, some one knew at least five *Puvvas*. Ācārya Dharasena is said to be conversant with two *Puvvas*. As a passing reference, I may add that amongst persons who knew only 11 *Āṅgas* and who were thus not conversant with any one of the *Puvvas*, are mentioned Nakṣatra, Jayapāla, Pāṇḍu, Dhruvasena and Kaṁṣa. The last died in or about *Vīra Saṃvat* 565. Then we come across the names of persons who knew *Āyāra*, the 1st *Āṅga* only. They are: Subhadra, Yaśobhadra, Bhadrabāhu II and Lohārya. This brings us down to *Vīra Saṃvat* 683. The end of this year marked the extinction of the *Jaina Āgamas* in their entirety. This view, strange as it is, is advocated by some of the *Digambaras*, and it has led some of the *Śvetāmbaras* to question the very authority of the *Digambara* extant works.

From this exposition it must have been seen that one and all the 14 *Puvvas* were not simultaneously lost or forgotten, but that their knowledge gradually dwindled so that by *Vīra Saṃvat* 1000, the *Puvvagaya* became extinct.

This finishes the discussion about the loss of the main section of *Ditṭhivāya*. So it now remains to note the stages about the loss of its remaining four sections. But as it requires an investigation about their contents, I defer its treatment for the time being, and in the meanwhile I note the various reasons assigned by modern scholars for the loss of *Ditṭhivāya* in general and the 14 *Puvvas* in particular.

Prof. Jacobi in his intro. (p. XLVI) to *S. B. E.* (vol. XXII) observes:

“Professor A. Weber assigns as the probable cause of the *Drishivāda* being lost, that the development of the *Svetāmbara* sect had arrived at a point where the diversity of its tenets from those embodied in that book became too visible to be passed over. Therefore the *Drishivāda*, which contained the *Pārvas*, fell into neglect. I cannot concur in Professor Weber's

opinion seeing that the Digambaras also have lost the Pûrvas, and the Aṅgas to boot. It is not probable that the development of Jainism during the two first centuries after the Nirvâṇa should have gone on at so rapid a pace that its two principal sects should have been brought to the necessity of discarding their old canon. For, as stated above, after the splitting of the church in these two sects the philosophical system of the Gaiṇas remained stationary, since it is nearly the same with both sects. As regards ethics, both sects, it is true, differ more. But as the extant canon of the Svetâmbaras is not falling into neglect, though many practices enjoined in it have long since been abandoned, it is not more probable that they should have been more sensible on the same score at the time when the Pûrvas formed their canon. Besides, some of the Pûrvas are said to have continued to be extant long after the time which we have assigned for the formation of the new canon. At last they disappeared, not by an intentional neglect, I presume, but because the new canon set into clearer light the Gaiṇa doctrines, and put them forward more systematically than had been done in the controversial literature of the Pûrvas."

The latest information we can gather on this point is to be found in L. Alsdorf's article *A new version of the Aguladatta story* published in "New Indian Antiquary" (vol. I, No. 5, August 1938). There on p. 287 it is said:

"I must confess that I do not believe in the legendary and biographical contents of the fourth part of the *Dr̥ṣṭivāda* but regard the Jaina tradition on this point as unfounded. I agree with SCHUBRING (*Lehre der Jainas*, § 38) who has made it at least very probable that the real contents of the *Dr̥ṣṭivāda*, consisted of an exposition and refutation of heretical doctrines, and that this was the reason of its loss: it was thought undesirable to preserve these old discussions because their study could lead to a revival of heretical views and actions¹. The four parts of the *Dr̥ṣṭivāda*², viz. *parikamma*, *suttāim*, *puvvaḡaya*, and *aṇuyoga*, contained the "introductions", the "teachings" and the "*pûrva-pakṣa*" (this, and not "old texts" being the real meaning of "*pûrva*"!) which were refuted by the "investigation" (*aṇuyoga*). This well-nigh excludes the possibility of legendary and biographical contents of the *Aṇuḡa*; and I think the reason why such contents were ascribed to it later is not difficult to find. It is certain that, though the traditional subdivision of the *Dr̥ṣṭivāda* is probably genuine, the detailed tables of contents given in the *Nandī* and in the 4th Aṅga are entirely fantastic because at the time when they were composed

1 If this view is accepted, how is it possible to account for the several heretical doctrines one comes across in *Sūyagaḡa*?

2 This has 5 parts in all, *Cūṭiyā* being the last.

the text was already lost and its contents were no longer known¹. Now when the real contents of the *Dr̥ṣṭivāda* had been forgotten, this text became a convenient place where everything could be located which it was thought desirable to invest with canonical authority. And since a continuous and systematic account of the Jaina mythology and hagiology, the "History of the 63² Great Men", was not found in the existing canon, it was attributed to the last part of the *Dr̥ṣṭivāda*. The *Vasudevahinī*, too, solemnly professes to be derived from the *prathumānuyoga* portion of the *Dr̥ṣṭivāda*, but it need hardly be pointed out that the Jain version of the *Bṛhatkathā* is not likely to have formed part of one the oldest works of the Jain canon."

In my humble opinion, *Diṭṭhivāya* got lost as its major portion *Puvvagaya* was extremely difficult to be remembered and studied in view of its *gamas*³ and *bhaṅgas*⁴, the latter requiring a great deal of the mathematical ability to grasp them. In short, this 12th *Āṅga* was a hard nut to crack.

With this digression, if it can be so called, I shall once more take up the thread of the *Śvetāmbara* trend of thought and notice what it has to say regarding the loss of works other than *Diṭṭhivāya* already referred to. Turning to *Āyāra* we find that out of the nine *ajjhayaṇas*⁵ which form its first *suyakkha-*

1 It is not a rule that on a work being lost, its contents get forgotten.

2 It appears that originally we had 54 *uttama-puruṣas* as is borne out by *Samavāya* (s. 54) and Śīlācārya's *Caṇḍanna-mahāpuruṣacariya* (composed in *Saṃvat* 933), and it is Hemacandra Sūri who was probably the 1st to have dealt with 63 *śalākāpuruṣas* by adding 9 *Prativāsudevas* to the list of 54 great men viz., 24 *Tīrthaṅkaras*, 12 *Cakravartins*, 9 *Baladevas* and 9 *Vāsudevas*.

3 Cf. "से किं तं गमिअं ? २ दिट्ठिवाओ, अगमिअं कालिअं सुयं"—*Nandi* (s. 44). In this connection, in *Nandīcūṇṇi* (pp. 46-47) it is said: "आदिमज्झावसाणे वा किञ्चि विसेस-जुत्तं सुत्तं दुगादिसत्तगसो पडिज्जमाणं गमितं भण्णति, तं च एवंविहं उत्सण्णं दिट्ठिवाए."

4 See my intro. (p. xiii) to *Gaṇitatilaka* published along with *Simhatilaka* Sūri's com. in G. O. Series as vol. LXXVIII.

5 Cf. the following verses occurring in the *Āyāranijjuttī*:—

"सत्यपरिण्णा १ लोगविजओ २ य सीओसणिज्ज ३ सम्मत्तं ४ ।
तह लोगसारनामं ५ धुयं ६ तह महापरिण्णा ७ य ॥ ३१ ॥
अहमए य विमोक्खो ८ उवहाणसुयं ९ च नवमगं भणियं ।
इत्थेसी आयारो आयाग्गाणि सेसाणि ॥ ३२ ॥"

ndha, *Mahāpariṇṇa*, its seventh *ajjhayaṇa*¹ is lost at least by the time of Śīlāṅka Sūri; for, he has mentioned this loss as a reason as to why he is not commenting upon it.² It is rather strange that at least some of the verses, if not all, which form a part of the *Āyāraṇijjuttī* and which are said to pertain to this *Mahāpariṇṇa*, are preserved and are seen printed in the editions of *Āyāra* containing its *Nijjuttī* and Śīlāṅka Sūri's com. It is difficult to say for certain as to when this *Mahāpariṇṇā*, got lost. It seems to be extant at least in the time of Vajrasvāmin; for, he restored the extinct³ *ākāśagāminī vidyā* from this *ajjhayaṇa*.⁴ The second *suyakkhandha* of *Āyāra* now-a-days consists of the four *Cūlās* viz. (1) *Piṇḍesaṇāī*⁵, (2) *Sattasattikkagā*, (3) *Bhāvaṇā* and (4) *Vimutti*, and it had one more *Cūlā* viz. *Nisīha*, in the time of Bhadrabāhusvāmin.⁶ Out of them, the 2nd *Cūlā* has been evolved out of this *Mahāpariṇṇā* as stated in *Āyāraṇijjuttī* (v. 290); but

1 See p. 77, fn. 5. It is however the 9th *ajjhayaṇa* according to *Samavāya* (s. 9). From *Ind. Stud.* (vol. XVI, p. 251 seq.) we learn that *Nandī*, *Āvassayaṇijjuttī* and *Vidhiprapā*, too, say so—*S. B. E.* (XXII, intro. p. XLIX).

2 “अधुना सप्तमाध्ययनस्य महापरिज्ञात्यस्यावसरः, तच्च व्यवच्छिन्नमिति कृत्वास्तिलङ्घ्याष्टमस्य सम्बन्धो वाच्यः।”

3 Cf. “महापरिण्णाप विज्जा पम्बुद्धा आसी सा पदाणुसारिणा तेणुद्धरिता”
—*Āvassayacūṇṇī* (pt. I, p. 394)

4 See the following 769th verse of *Āvassayaṇijjuttī* :—

“जेणुद्धरिआ विज्जा आगासगमा महापरिज्ञाओ। वंदामि अज्जवड्ढं अपच्छिमो जो अ सुअहराणं॥७६९॥”

5 It seems that there is no specific name for the 1st *Cūlā*. So I have suggested this to facilitate the discussion.

6 This is corroborated by the following verse of *Āyāraṇijjuttī* :—

“णववंभवेरमड्ढओ अट्ठारसपयसहस्सिओ वेओ। हवइ य सपंचचूलो बहुबुद्धतरओ पयगेणं॥११॥”

From this verse, it may be inferred that the name of each of the *ajjhayaṇas* at least of the first *suyakkhandha* is *Bambhacera*, and that the entire work is styled as *Veā* (*Veda*). Śīlāṅka Sūri, while commenting upon this verse has said: “पञ्चमी निशीथाध्ययनं, ‘बहुबुद्धतरओ पदगेणं’ति तत्र चतु-श्लिकात्मकद्वितीयश्रुतस्कन्धप्रक्षेपाद् बहुः, निशीथाख्यपञ्चमचूलिकाप्रक्षेपाद् बहुतरः”

A question may here arise as to who incorporated *Nisīha* in *Āyāra* and who again separated it and restored it to a position of a separate treatise.

7 See Chap. V.

according to *S. B. E.* (vol. XXII, intro. p. 1)¹, all the *Cūlās*. The ending portion of the *Nijjutti* on *Mahāpariṇṇā* explains the meanings of the two words which make up *Mahāpariṇṇā* from the standpoint of the four *nikṣepas*, whereas its 34th verse² says that it deals with *pariṣahas* and *upasargas*, the outcome of infatuation. It may be added that *Mahāpariṇṇā* is a *sūtiśaya adhyayana*. So says Malayagiri Sūri in his com. (p. 46) on v. 146 of *Kappanijjutti*.

By taking into account the description of *Nāyādhammakahā* as given in *Nandī* (s. 51), we may infer that the portion of this *Āṅga* which exists now is practically a drop in the ocean. For, hundreds of *ākhyāyikās*, *upākhyāyikās* and *ākhyāyikopākhyāyikās* are lost. All these seem to have been extinct at least by the time of Malayagiri Sūri, if not by the time of Jinadāsa Gaṇi. *Āṅgas* 7 to 11 are said to have *saṅkhyeya pada*³-*sahasras* (vide *Nandī* s. 52-56). So it may be that they, too, are not available in toto.

If we examine the extant *Paṇḍavāgarana*, in the light of the contents of the 10th *Āṅga* noted in *Nandī* (s. 55), we are led to either of the two conclusions:—

(i) The old 10th *Āṅga* is altogether lost, and one similar in name is substituted for it by some one who flourished prior to Abhayadeva Sūri.

(ii) The extant *Paṇḍavāgarana* is a fragment of the old one of which the contents have not been fully noted in *Nandī*.

1 Here 'sūtiśayattanaṇṇa' is wrongly translated as 'superfluous'.

2 "निसंसा य छे ६ मोहसमुत्था परिसदुवसंगा ७ । निज्जाणं अट्ठमए ८ नवमे य जिणेण एवं ति ९ ॥ ३४ ॥"

This verse along with the 38rd throws light on the subject-matter of *Āyāra*. So it may be here noted as under:—

"जिअसंजमो १ अ लोगो जह बज्झइ जह य तं पजहियव्वं २ ।

सुहदुक्खतितिक्खा विअ ३ सम्मत्तं ४ लोगसारो ५ य ॥ ३३ ॥"

3 I do not know if there is any *Śvetāmbara* source which defines *pada*. But in *The Sacred Books of the Jainas* (vol. II, p. 29), a *madhyama-pada* is said to consist of 16, 34, 83, 07, 888 letters, and on pp. 29-31, are given the specific numbers of these *madhyamapadas* for one and all the 12 *Āṅgas*.

This finishes a rough survey about the loss pertaining to the *dvādaśāṅgī* of Sudharman.¹ As regards the 12 *Uvaṅgas*, it is doubtful how far the *Caṇḍapannatti* available at present is genuine; for, it almost tallies with *Sūriyapannatti ad verbatim*.² So if this is not genuine, it must be looked upon as lost.

So far as the 6 *Cheyasuttas* are concerned, some portion of *Mchānisīha* must have been lost in the days Haribhadra Sūri tried to restore it, when several leaves of its Ms. got decayed.³ As stated in its 3rd *ajjhayana*, by this time several *Nijjuttis*, *Cunṇis* and *Bhāsas* composed to explain *Pañcamāṅgalasuyakkhandha* had become extinct. This *Pañcamāṅgalasuyakkhandha* was once a separate work by itself, and was later on incorporated in a *mūlasutta* by Vajrasvāmin, who had a *pudānu-sārīṇī labdhī*.⁴

1 He outlived the rest of the *Gaṇadhara*s, and as explained in *J. S. E.* (pp. 204-205), only his *gaṇa* continued. So the *dvādaśāṅgīs* of the other *Gaṇadhara*s practically came to an end by the time they took up *anāsana*, and handed over their pupils to him.

2 Cf. the following 26th verse of *Siddhāntāgamastava*:—

“प्रणमामि चन्द्रसूर्यप्रज्ञप्ती यमलजातके नव्ये ।
गुम्फवपुषैव नवरं नातिभिदाऽर्थात्मनाऽपि यथोः ॥ २६ ॥”

3 “एत्थं यं नत्थं जत्थं पणणाणुल्लगं सुत्तालावगं न संपज्जइ । तत्थं तत्थं सुयहरेहिं कुलिहं यं दोसो न दायव्वो त्ति । किंतु जो सो एयस्स अचित्तचित्तामणिकप्पभूयस्स महानिसीहसुयक्खंथस्स पुव्वायरिसो आमि तर्हि चेव क्खंडाक्खंडीय उदेहियाइएहिं हेऊहिं बहवे पत्तगा परिसडिया तहावि अचंतसुहमत्थाइसयं ति । इमं महानिसीहसुयक्खंथं कसिणपवयणस्स परमसारभूयं परं तत्तं महत्थं ति कलिऊण ॥ पवयणवच्छल्लते (ते) णं बहुभव्वसतो- (ता)वयारिंथं च काउं तदा य आयहियाट्टयाए आयरियहरिमणेणं ज तत्थायरिसे दिट्ठं त (नं) सव्वं समतीयं साहिऊणं लिहियं ति ॥ अत्तेहिं पि सिद्धसंगदिवायर-हुइवाइ-जक्खसेण-देवगुत्त-जसवद्धण-खमासमणसीसरविगुत्त-णेमिचंद-जिणदासगणिखमगसव्वरिसि (? सच्चसिरि) पमुहेहिं कु (जु) गप्पहाण-सुयहरेहिं बहुमन्नियमिणं ति”—*D. C. J. M.* (vol. XVII, pt. II, pp. 32-33)

4 “एयं तु जं पंचमंगलसुयक्खंथस्स वक्खाणं तं महया पबंधेणं अणंतगमपज्जवेहिं सुत्तस्स यं पिह्वभूयाहि निज्जुत्ती-भास-चुणीहिं जहेव अणंतनाणदंसणधरेहिं तित्थयेरेहिं वक्खाणि (यं) तहेव समासओ वक्खाणिज्जंत आसि । अहन्नया कालपरिहाणिदोसेणं ताओ निज्जुत्ती-भास-चुणीओ वुच्छिन्नाओ इउ (? ओ) यं वच्छंतेणं कालसमणं महिड्ढीपत्ते पयाणुसारी वयरसामी नाम दुवालसंगसुयहरे समुप्पन्ने तेणेयं पंचमंगलमहासुयक्खंथस्स उद्धारो मूलसुत्तस्स मज्जे लिहिओ मूलसुत्तं पुण सुत्तत्ताए गणहरेहिंअत्थत्ताए अरहतेहि भगवतेहि धम्म-तित्थकरोहिं तिलोगमहिपहिं बीरजिणिदेहिं पन्नवियं ति । एस बुद्धसंपयाओ ।”—*Ibid.*, p. 32

In *Jaina Granthāvalī* (p. 16) it is said that there were 3 *vācanās* of *Mahānīśha*. Out of them only the *bṛhadvācanā* is available now.¹

So far as *Pañcakappa* is concerned, it is not available now; but its *Cuṇṇi* and *Bhāsa* exist.

Turning to *Paiṇṇagas* we find that only very few are available at present. For, firstly, out of 14,000 *Paiṇṇagas*, only 60 have been specifically mentioned in *Nandī*, and so probably a majority of them were lost in those days. Secondly, out of these 60 works, 12 *kāliya* works are lost. Their numbers are 11, 12, and 16-25.² The following 5 additional *kāliya* works noted in *Pakkhiyasutta* are also lost:—

Āsīvisabhāvanā, *Diṭṭhīvisabhāvanā*, *Cāraṇabhāvanā*, *Mahāsu-minābhāvanā* and *Teyaganisagga*.

Turning to *Nandī*, we find that 14 *ukkāliya* works are lost by this time. Their numbers are 2, 3, 4, 9, 10, 17, 18, 19, 21 and 23-27.³ From *Pakkhiyasutta*, no additional information can be had. Thus, in all 17 *kāliya* works and 14 *ukkāliya* works are lost so far as *Nandī* and *Pakkhiyasutta* are concerned. Taking *Vavahāra* (X) into account, we find that *Uttānapariyāyāṇiya* and *Thiminābhāvanā*⁴

૧ “બૃહત્તદિપ્પનિકામાં એની લઘુવાચના, મધ્યમ વાચના અને બૃહદ્વાચના એમ ત્રણ વાચના અનુક્રમે છે. ૩૫૦૦-૪૫૦૦-૪૫૪૮ ની નોંધી છે, પણ હાલમાં એની બૃહદ્વાચના જ ઉપલબ્ધ થાય છે.”

૨ For their names see p. 25. ૩ See p. 26.

૪ “૨૦ તિવાસપરિયાયસ્સ સમણસ્સ નિમાન્થસ્સ કપ્પહ આયરપકપ્પે નામં અજ્ઞયણે ઉદ્ધિસિત્તપ્પ. ૨૧ ચઽવાસ-પરિયાય કપ્પહ સુયગઢે નામં અજ્ઞે ઉદ્ધિસિત્તપ્પ. ૨૨ પન્નવાસપરિયાય કપ્પહ દસ-કપ્પ-વવહારે ઉદ્ધિસિત્તપ્પ. ૨૩ અઠ્ઠવાસપરિયાય કપ્પહ ઠાણ-સમવાણ ઉદ્ધિસિત્તપ્પ. ૨૪ દસવાસપરિયાય કપ્પહ વિયોહે નામં અજ્ઞે ઉદ્ધિસિત્તપ્પ. ૨૫ ઇક્કારસવાસપરિયાય કપ્પહ સુહિયાવિમાણપવિભત્તી મહહિયાવિમાણપવિભત્તી અઙ્ગચૂલિયા વગ્ગ-ચૂલિયા વિયાહચૂલિયા નામં અજ્ઞયણે ઉદ્ધિસિત્તપ્પ. ૨૬ વારસવાસપરિયાય કપ્પહ અરુણોવવાણ ગરુહો-વવાણ ધરણોવવાણ વેસમણોવવાણ વેલંધરોવવાણ નામં અજ્ઞયણે ઉદ્ધિસિત્તપ્પ. ૨૭ તેરસવાસપરિયાય કપ્પહ ઉહાણપરિયાવણિણ સહુદ્ધાણસુણ દેવિન્દોવવાણ નાગપરિયાવણિણ નામં અજ્ઞયણે ઉદ્ધિસિત્તપ્પ. ૨૮ જોદસવાસપરિયાય કપ્પહ દ્વિમિણભાવણા નામં અજ્ઞયણે ઉદ્ધિસિત્તપ્પ. ૨૯ પન્નરસવાસપરિયાય કપ્પહ ચારણભાવણા નામં અજ્ઞયણં ઉદ્ધિસિત્તપ્પ. ૩૦ સોલસવાસપરિયાય કપ્પહ આસીવિસભાવણા નામં અજ્ઞયણે ઉદ્ધિસિત્તપ્પ. ૩૧ સત્તરસવાસપરિયાય કપ્પહ દિઢીવિસભાવણા નામં અજ્ઞયણે ઉદ્ધિસિત્તપ્પ. ૩૨ યગુણવીસવાસ-પરિયાય કપ્પહ દિઢીવાણ નામં અજ્ઞે ઉદ્ધિસિત્તપ્પ. ૩૩ વીસવાસપરિયાય સમણે નિગ્ગન્યે સન્નસુયાણુવારે મવહ.”

Instead of giving the pertinent portion, I have here given the entire *sūtra* as it throws light as to what works were known and probably even existed at least when *Vavahāra* was composed; for, they form a curriculum.

are extinct, and looking to *Thāṇa* (X, s. 755) *Dogiddhidasā* and portions of some of the remaining 9 *dasās*¹ are extinct. Over and above these works, 147 *adhyayanās* recited by Lord Mahāvira at the time of his *nirvāṇa* are lost, with the exception of those that may have been existing in the available *Āgamas*.

These are the extinct works I have been able to trace up till now. So I shall now try to give details about them as far as possible and shall accordingly commence with *Diṭṭhivāya*.

Diṭṭhivāya holds a unique place in the *Jaina* canon for several reasons, some of which are as under:—

- (1) It is the first work composed by each of the *Gaṇadharas*.²
- (2) According to the opinion of Bhadrabāhusvāmin³ and others⁴, females owing to some of their weaknesses⁵ are not entitled for its study. Thereby it is suggested that it is not within the reach of one and all, but it is meant for the deserving few.⁶
- (3) There is not a single subject or a topic which does not come within its compass. It deals with *mantras*, *tantras*, and *yantras*, too.
- (4) It has got ten significant names, and thus it forms a glaring exception to the rest of the *Jaina* scriptures.
- (5) It is the very first work lost by the *Jainas*.

1 See p. 55, fn. 3.

2 For a difference of opinion see pp. 6-7.

3 “तुच्छा गारवबहुला चलिन्दिया दुब्बला धिरेय य ।

इति अइसेसज्झयणा भूयावाओ य नो त्थीण ॥ १४६ ॥”—*Kappanijjuttī*

This very verse occurs in *Visesāvassayabhāsa* as v. 552.

4 By others I mean Jinabhadra Gaṇi, Koṭyācārya, Maladhārin Hemacandra, Malayagiri Sūri, Jinadāsa Gaṇi *Mahattara* and Haribhadra Sūri.

5 See fn. 8 and *J. S. E.* (p. 289).

6 In *Āvassayacūṇṇī* (pt. I, p. 35) it is said:—

“बह्वे दुम्मेधा असत्ता दिट्ठिवायं अहिज्जिउं अप्पाउयाण य आउयं ण पडुप्पत्ति, इत्थियाओ पुण पाएण तुच्छाओ गारवबहुलाओ चलिन्दियाओ दुब्बलधिरेओ, अतो एयासिं जे अतिसेसज्झयणा अरुणोववाय—
णिसीहमाश्नो दिट्ठिवातो य ते ण दिज्जति ।”

- (6) Its contents are so to say preserved by the *Svetāmbaras* and the *Digambaras* as well, though they differ in some of the details.
- (7) It is a splendid example of the *gamika śruta*.¹
- (8) It abounds in *bhaṅgas*.²
- (9) Some of the works³ either partially or wholly are extracted from this *Ditṭhivāya*.

As already noted on p. 6, *Ditṭhivāya* is divided into five sections viz., (1) *Parikamma*, (2) *Sutta*, (3) *Purvagaya*, (4) *Anuoga* and (5) *Cūḷiyā*, out of which at least the 1st two had become extinct at least by the time Jinadāsa Gaṇi *Mahattara* wrote his *Cuṇṇi* on *Nandī*.⁴

Parikamma—Just as it is necessary to know fundamental operations such as addition, subtraction etc., before one can solve arithmetical problems, so one should study *Parikamma* before one can commence the study of *Sutta*, *Purvagaya* etc.⁵ Thus *Parikamma* is a stepping-stone for further study. It is of seven kinds: (1) *Siddhasenīā-parikamma*, (2) *Maṇussasenīā-pari°*, (3) *Putṭhasenīā-pari°*, (4) *Ogāḍhasenīā-pari°*,⁶ (5) *Uvasampajjanasenīā-pari°*, (6) *Vippajahāṇasenīā-pari°* and (7) *Cuācuūsenīā-pari°*. Each of these kinds has sub-varieties which, in all, come to 83. *Siddhasenīā-pāri°* has 14 sub-varieties: *Māugāpaya*, *Egaṭṭhiyapaya*, *Atṭhapaya*,⁷ *Pāḍhoāmāsapaya*,⁸ *Keubhūā*, *Rāsibaddha*, *Egaguna*, *Duguna*, *Tiguna*, *Keubhūā*, *Paḍiggaha*, *Samsārapaḍiggaha*, *Nandāvatta* and *Siddhāvatta*.⁹ *Maṇussasenīā°*, too, has 14 sub-varieties. Out of them the names of 13 are practically the same as those noted for *Siddhasenīā°*, the 14th being *Maṇussāvatta*. *Putṭhasenīā°* has 11 sub-varieties. The names of them are *Pāḍhoāmāsapaya* upto *Nandāvatta* as noted before,

1-2 See p. 77. 3 For their list see pp. 88, 89 and 96.

4 See p. 84, fn. 1 and 2.

5 Cf. “परिकम्म ति जोगकरणं, जथा गणितस्स सोल्लस परिकम्मा तग्गहितवुत्तथो सेसगणितस्स जोगो भवति, एवं गहिदपरिकम्मवुत्तथो सेससुत्तादिहिवावसुत्तस्स जोगो भवति”—*Nandīcuṇṇi* (p. 55).

6-9 In *Samavāya* (s. 147) we have *Ogāḍhasenīā-pari°*, *Paḍoṭṭhapaya*, *Āgāsapaya* and *Siddhabaddha* respectively.

the 11th being *Putṭhāvatta*. Each of the rest has 11 sub-varieties. The names of the 1st 10 of them are the same as noted for *Putṭhasenīā*°, while the respective names for the 11th are: *Ogādhāvatta*, *Uvasampajjanāvatta*, *Vippajahaṇāvatta* and *Cuācuāvatta*. See *Nandī* (s. 57). Practically we know next to nothing about all these 83 sub-varieties.¹ Even there is no explanation given as to why *Keubhāū* is mentioned twice, while enumerating the 14 sub-varieties of *Siddhasenīā*°.

Out of these 7 kinds of *Parikamma*, the first six which refer to *svasamaya*, come within the range of the 4 *nayas* viz. *Saṅgha*, *Vavahāra*, *Rjusutta* and *Saddāi*. *Negama* is of two kinds: *Saṅgahiya* and *Asaṅgahiya*. The former is included in *Saṅgha*, and the latter in *Vavahāra*. The *Saddāi nayas* which are 4, are to be counted as one. So says the *Nandīcunṇi* (p. 106). It further says: All the 7 kinds are accepted by the *Ājīvagas*, and they are propounded by *Gosāla*, and they are looked at in three ways. It seems *Jinadāsa Gaṇi*, the author of this *Nandīcunṇi* makes no difference between the followers of *Gosāla*, the *Ājīvagas* and the *Terāsiyas*.

Sutta—This term is explained as one suggesting the meaning of all *drayas*, *paryāyas* and *nayas*.² There are 22 *Suttas* as under in this section:—

(1) *Ujjusuya*, (2) *Parinayāpariṇaya*, (3) *Bahubhaṅgiū*, (4) *Vijayacariya*, (5) *Aṇantara*, (6) *Parampara*, (7) *Māsāṇa*, (8) *Saṅjūha*, (9) *Sambhinṇa*, (10) *Āhāvāya*, (11) *Sovatthiāvatta*, (12) *Nandāvatta*, (13) *Bhūla*, (14) *Putṭhāputṭha*, (15) *Viāvatta*, (16) *Evambhūū*, (17) *Duyāvatta*, (18) *Vattamāṇappaya*, (19) *Samabhirūḍha*, (20) *Savvaōbhadda*, (21) *Passāsa* and (22) *Duppaddiggaḥa*. See *Nandī* (s. 57).³

1 “तं च परिकम्पं सिद्धसेणितपरिकम्मादिथूलभेदयो सत्तविधं उत्तरभेदयो तेसीतिविधं मातुअपदादी, तं च सब्बं मूलत्तरभेदं सुत्तत्थमो वोच्छिण्णं जहागतसंपदात्तं वा वच्चं”—*Nandīcunṇi* (p. 55)

2 “सुत्ताइं ति उज्जुसुत्ताइयाइं बावीसं सुत्ताइं, सब्बदब्बाणं सब्बपज्जवाणं सब्बणयाणं सब्बभंगविकम्पणोवदंसणाणि, सब्बस्स णय(?) पुव्वं)गतस्स यज्जत्थस्स य स्यगं ति स्यणतो सुत्ता अणिता जहाभिहाणत्थातो, ते य इदाणि सुत्तत्थतो वोच्छिण्णा, जहागतसंप्र(प)दायतो बोद्धव्वा”—*Ibid.*, (p. 56).

3 In *Samavāya* (s. 147), the 4th, 7th, 10th and 21st *Suttas* are named as *Vippaccariya*, *Samāṇa*, *Ahāccaya*, and *Paṇāma* respectively.

No information is available regarding the contents of any one of these. We may however note that herein we find names which remind us of the two *nayas* viz. *Evambhūta* and *Samabhirūḍha*.

The 22 *Suttas* are *chinnacchedanayika* for *svasamayikas* whereas they are *acchinnacchedanayikas* for the *Ājīvagas*. Further, they are *trikanayikas* for the *Terāsiyas*, while they are *catuskanayikas* for *svasamayikas*. According to the *chinnacchedanaya*, all the *sūtras* of the *Āgamas* are independent of one another i. e. to say the preceding one has nothing to do with the subsequent one or ones nor has the subsequent one anything to do with the preceding one or ones. Reverse is the case according to the *acchinnacchedanaya* which believes that the preceding and following *sūtras* are inter-connected i. e. to say they are not independent of one another.

The four view-points from which 22 *Suttas* can be seen and which are just mentioned, give us 88 varieties of this section in all.

Purvagaya-This is fourteen-fold inasmuch as it consists of the following 14 *Purvvas*:-

(1) *Uppāya*, (2) *Aggāñña*, (3) *Viriū*, (4) *Atthinathippavāya*, (5) *Nāṇappavāya*, (6) *Saccappavāya*, (7) *Āyappavāya*, (8) *Kammappavāya*, (9) *Paccakkhāṇappavāya*, (10) *Vijjāṇupparavāya*¹, (11) *Avañjha*, (12) *Pāṇāii*, (13) *Kiriāvisāla* and (14) *Lokabindusāra*.

These names are here given according to the *Nandī* (s. 57). In *Pavayanasāruddhāra* (*dvāra* 92), we come across almost these very names except that for *Kammappavāya*, we have *Samayappavāya* and for *Lokabindusāra*, *Bindusāra*. For contents according to the *Śvetāmbara* point of view, one may refer to the *Cummi* (pp. 57-58) on *Nandī*, Abhayadeva Sūri's com. (p. 131^a and p. 131^b) on *Samavāya*, Siddhasena Gaṇi's *Ṭikā* (pp. 207-208) on *Pavayanasāruddhāra* etc.² From these sources we learn: The 1st *Purva* deals with the origin of all the *dravyas* and *paryāyas*; the 2nd, with their measurements (*parimāṇa*); the 3rd, with the potentialities-powers of the animate and inanimate objects; the

1 For a variant see p. 90.

2 A list of the names of the 14 *Purvvas* along with their contents is found in the *Digambara* works, too, e. g. in *Tattvārtharājavārtika* (pp. 51-53).

4th, with the existence and non-existence of objects from the stand-points of *dravya*, *kṣetra*, *kāla* and *bhāva*; the 5th, with five kinds of knowledge; the 6th, with *saṃyama* and truth and their opposites; the 7th, with an exposition of *ātman* from various stand-points; the 8th, with eight kinds of *karman* and their subdivisions; the 9th, with *pratyākhyāna*; the 10th, with *vidyās*-miraculous lores; the 11th, with merit and demerit and their fructifications; the 12th, with 10 types of *prāṇa* and various kinds of *āyusya*; the 13th, with activities pertaining to *saṃyama* etc.; and the 14th, with a subject not mentioned.

In the *Cuṇṇi* (pp. 57-58) on *Nandī*, in Malayagiri Sūri's com. on it and in *Pavayaṇasāruddhāra* (*dvāra* 92), the number of the *padas* each *Puvva* consists of, is given; but some times, they differ. e. g. in the case of the 1st, 7th, 8th and 10th *Puvvas*.

Incidentally it may be noted that as stated in *Subodhikā*, the quantity of ink required for writing the 1st *Puvva* equals the volume of one elephant, that for the 2nd, that of 2, for the 3rd, that of 4 and so on in G. P. so that for the 14th it equals that of 2¹³ i. e. 8192 elephants.

Quotations from the *Puvvas*-Maladhārin Hemacandra Sūri in his com. on *Viśeṣāvassayabhāsa* has at times given the *ālāvagas* etc., from the *Puvvas*.¹ He believes that v. 117 of this *Viśeṣā*² which runs as under belongs to *Puvvagaya*:-

“सोईदिओवलही होइ सुयं सेसयं तु मइनाणं ।

मोत्तणं दन्वसुयं अक्खरलंभो य सेसेसु ॥ ११७ ॥”

He ends the explanations of this verse with the words “इति पूर्वगतगाथासङ्क्षेपार्थः”³

That this v. 117 belongs to a *Puvva*, is corroborated by the words “त्तप्रतिपादिका चेयं पूर्वाङ्गगाथा” occurring in Devendra Sūri's *vivṛti* on *Kammavivāga* (v. 4). These words are followed by the 117th verse noted above.

Maladhārin Hemacandra while commenting on v. 128 (“बुद्धिहिट्ठे”) identifies it as a *gāthā* from a *Puvva*. While commenting on v. 2335 of *Viśeṣā*⁴ he observes on p. 946:-

1 It seems in doing so, he has probably followed Kōṭyācārya's com. on *Viśeṣā*⁰.

2 In Kōṭyācārya's com. (p. 53) we have: “इति पूर्वगतगाथासङ्क्षेपार्थः”

“आत्मप्रवादनामकं पूर्वमधीयानस्य तिष्यगुप्तस्यायं सूत्रालापकः सा(?) मायातस्तद् यथा—
“एगे भंते! जीवपएसे जीवे ति वत्तव्वं सिया?। नो इण्ठे सम्भे। एवं दो, तिभि, जाव दस, संखेजा,
असंखेजा भंते! जीवपएसा जीव ति वत्तव्वं सिया?। नो इण्ठे सम्भे, एगपएसूणे वि णं जीवे नो
जीवे ति वत्तव्वं सिया। से केणं अट्ठेणं?। जम्हा णं कसिणे पडिपुणे लोगागासपएसुत्तुळे जीवे
ति वत्तव्वं सिया, से तेणं अट्ठेणं” इति।”

In the com. (p. 960) on v. 2390 of *Visesā*^o he says:—

“तत्र च्छिन्नच्छेदनकनयवक्तव्यतायामालापकाः समायाताः, तद् यथा—“पडुप्पन्नसमयनेरइया² सन्वे
वोच्छिज्जिस्संति, एवं जाव वेमाणिय ति, एवं बीयाइसमएसु वि वत्तव्वं”।”

Abhayadeva Sūri in his com. (p. 9^a) on *Pañcāsaga*, notes the following verse as occurring in *Puvvagaṇa*:—

“जारिसओ अइमेओ जह जायइ जह य तत्थ दोसगुणा ।
जयणा जह अइयारा भंगो तह भावणा नेया ॥”

For, there he says: “न चेयं गाथा न प्रमाणं, पूर्वान्तर्गततयाऽस्याः प्रतिपादनात्।”

Vinayavijaya in *Lokaprakāśa* (III, v. 803 f.) says on p. 51^b: “उक्तं च भाष्यकृता—

“सदसदविसेसणाओ भवहेउजहिच्छिओबलंभाओ ।
नाणफलाभावाओ मिच्छदिट्ठिस्स अन्नाणं ॥”³ - पूर्वान्तर्गतेयं गाथा ।”

So this gāthā, too, belongs to some *Puvva*.

Before we proceed further we may note that in *Visesā*^o (v. 2513), its author alludes to *Kamappavāya Puvva*. The pertinent verse is as under:—

“कम्मपपायपुब्बे बद्धं पुट्टं निकाइयं कम्मं ।
जीवपएसेहिं समं सुईकलावोवमाणाओ ॥ २५१३ ॥”

Extracts⁴ from the Puvvas:—According to the *Jaina* tradition the *Daṣapūrvadharas* extract portions from the *Puvvas* necessarily and the *Caturdaṣapūrvadharas*, if a special occasion arises. This

1 Cf. Koṭyācārya's com. (p. 687).

2 In Koṭyācārya's com. (p. 699) we have a variant पदमसमयउप्पन्ना” for this. It appears that the entire *ālāvaga* is not given here.

3 This very verse occurs four times in *Visesā*^o as v. 115, 319, 521 and 2844.

4 The Prākṛta word for this is *nijjukhaṇā* whereas the Samskr̥ta one, *niryūhaṇā*. The former occurs in *Visesā*^o (v. 551), and there it means “composition” (*racanā*). The words निज्जुद्धं, निज्जुहगं and निज्जुहिया are found in verses 12, 14 and 15 of

is what we learn from the following line occurring in Haribhadra Sūri's com. (p. 12^a) on *Dasaveyāliya*:—

“चउइइपुव्वी कम्हि वि कारणे समुप्पणे णिज्जुहति, दसपुव्वी पुण अपच्छिमो अवस्स-
मेव णिज्जुहइ.”—Cf. *Dasaveyāliyacunṇi* (p. 7)

I may give below the names of works along with those of the *Puvvas* from which they are extracted:—

(I) *Uvasaggaharathotta*, some *Puvva*;¹ (II) *Ohanijjutti*, *Paccak-
khānappavāya*², (III) *Kammappayadī*, *Karmaprakṛti Prābhṛta*;³
(IV) *Pratiṣṭhākalpa*, *Vijjappavāya*;⁴ (V) *Sthāpanākalpa*, *Paccak-
khānappavāya*;⁵ (VI) *Siddhaprābhṛta*, *Aggāṇāya*; (VII) *Pajjo-
sanākappa*, *Paccakkhānappavāya*;⁶ (VIII) *Dhammapannatti*,
Ayappavāya;⁷ (IX) *Piṇḍesaṇā*, *Kammappavāya*;⁸ (X) *Vakkasud-
dhi*, *Saccappavāya*;⁹ (XI) the rest of the *ajjhayaṇas* of *Dasave-
yāliya*; *Paccakkhānappavāya*;¹⁰ (XII) *Parīṣahajjhayaṇa*; *Kammapp-*

Dasaveyāliyanijjutti. Haribhadra Sūri in his com. on this work says: “निर्युद्धं
पूर्वगतादुद्धृत्य विरचितं” (p. 9^b) and “निर्युद्धं पूर्वगतोद्धृतार्थविरचनाकर्तारं” (p. 10^b). The
editor of this work observes: “यूहं उद्धरण इत्यागमिको धातुरिति न्यायसङ्ग्रहः” (p. 12, fn.).
In spite of these explanations, it remains to be ascertained whether *nijjuhaṇā*
means a re-production *ad verbatim* or that of an essence embodied in words
by the author concerned.

1 See Rājasekhara Sūri's *Caturvīṃsatiprabandha* (my edn., p. 7).

2 See Malayagiri Sūri's com. (p. 341^b) on *Āvassayanijjutti* (v. 665), Hemacandra Sūri's com. (p. 842) on *Viśeṣa*^o (v. 2040) and Droṇa Sūri's com. (p. 1^b) on *Ohanijjutti*. In this last com. it is said: “ओषसामाचारी-ओषनिर्युक्तिः, दशधा सामाचारी 'इच्छामिच्छेत्यादि, पदविभागसामाचारी-कल्प-व्यवहारः। तत्र ओषसामाचारी च नवम-पूर्वान्तर्वर्ति यत् तृतीयं सामाचारीवस्त्वस्ति तत्रापि विंशतितमात् प्राप्तत्वात् साध्वनुग्रहाय भद्रबाहुस्वामिना निर्युद्धा, दशधा पुनरुत्तराध्ययनेभ्यो निर्युद्धा इच्छामिच्छेत्यादिका”

3 See Malayagiri Sūri's com. (p. 220^a) on *Kammappayadī*.

4 See Sakalacandra Gaṇi's *Pratiṣṭhākalpa*.

5 See Yaśovijaya Gaṇi's *Sthāpanākulakasvādhyāya* published in *Pañcaprati-
kramaṇa* at Mhesana.

6 See *Subodhikā* (p. 7^a).

7-10

“आयप्पवायपुव्वा निज्जुहदा होइ धम्मपन्नत्ती।

कम्मप्पवायपुव्वा पिण्डस्स उ एसणा ति विहा ॥ १६ ॥

सअप्पवायपुव्वा निज्जुहदा होइ वक्खुद्धी उ।

अवसेसा निज्जुहदा नवमस्स उ तइयवत्थुओ ॥ १७ ॥”

pavāya;¹ (XIII) *Pañcakappa*, a *Puvva*;² (XIV-XVI) *Dasā-suyakkhandhā*³, *Kappa*⁴ and *Vavahāra*⁵, *Paccakkhāṇappavāya*; (XVII) *Mahākappa*, a *Puvva*;⁶ (XVIII) *Nisīha*, *Paccakkhāṇappavāya*;⁷ (XIX) *Nayacakka*, *Nāṇappavāya*;⁸ (XX) *Sayaga*, a *Puvva*;⁹ (XXI) *Pañcasāṅgha*, a *Puvva*;¹⁰ (XXII) *Sattariyā*, a *Puvva*;¹¹ (XXIII) *Mahākarmaprakṛtiprābhṛta*, a *Puvva*;¹² (XXIV) *Kaṣāyaprābhṛta*, a *Puvva*¹³ and (XXV) *Jīvasamāsa*, a *Puvva* (?).¹⁴

The language of the Puvvas—This is usually supposed to be Samskrta and not Prakṛta. This view is probably based upon the following references:—

(i) Vijayānanda Sūri in his *Tattvanirṇayaprāsāda* (p. 412) quotes the following verse, with “यत् उक्तमागमे”¹⁵ prefixed:—

“मुत्तूण विट्ठिवायं कालिय-उक्कालियंगसिद्धंतं ।
यी-बालवायणत्थं पाइयमुइयं जिणवेरहिं ॥”¹⁶

(ii) Prabhācandra Sūri in his *Prabhāvākacaritra* (*Vṛddhavā-diprabandha*, v. 114) observes:—

“चतुर्दशापि पूर्वाणि संस्कृतानि पुराऽभवन् ॥ ११४ ॥”

1 See Vādivetāla Śānti Sūri's com. (p. 5^b) on *Uttarajjhayaṇa* where the following verse from it is quoted:—

“कम्मप्पवायपुल्ले सत्तरसे पाहुडम्मि जे मुत्तं ।
सणयं सोदाहरणं तं चेव इहं पि णायव्वं ॥ २-६९ ॥”

2 See *D. C. J. M.* (vol. XVII, pt. II, p. 257).

3 *Ibid.*, p. 60. 4-5 *Ibid.*, p. 230.

6 See Hemacandra Sūri's com. (p. 932^b) on *Vīśeṣa*^o (v. 2295).

7 Cf. “आयारपक्खो पुण पक्खखाणस्स तइयवत्थुओ ।

आयारनामधिज्जा वीसइमा पाहुडच्छेया ॥ २९१ ॥” —*Āyāranijjuttī*

8 See *Prabhāvākacaritra* (*Mallavādiprabandha*, v. 14).

9 See the Hindī prastāvanā (pp. 16-17) to Devendra Sūri's *Kammavivāga* published by “Śrī Ātmānanda Pustakapracāraṇa Maṇḍala in A. D. 1918. There it is said:—

“श्वेताम्बर-सम्प्रदाय में १ कर्मप्रकृति, २ सत्तक, ३ पञ्चसंग्रह, और ४ सप्ततिका ये ४ ग्रन्थ और दिगम्बर-सम्प्रदाय में १ महाकर्मप्रकृतिप्राभृत तथा २ कषायप्राभृत ये दो ग्रन्थ पूर्वोद्धृत माने जाते हैं ।”

10-13 See fn. 9.

14 See *Jīvasamāsa* (v. 285).

15 Up till now I have not been in a position to trace this *Āgama*.

16 As stated in the upodghāta (p. 9) to *Pāyāsaddamahāṇava* (pt. iv), this verse is quoted in *Ācāradinakara* by Vardhamāna Sūri.

(iii) Some of the *Śvetāmbaras* of the present days state that the following 3 works written in Samskr̥ta have been extracted from *Puvvagaya* :—

(1) *Namo'rhat*, (2) *Namo'stu Vardhamānāya* and (3) *Viśā-lalocana*.

While trying to verify this statement, I find that in *Hīrapraśna* also called *Praśnottrasamuccaya* (prakāśa III, p. 28^b) it is stated that *Namo'rhat* is extracted from a *Puvva*.

It may be however noted that the quotations from the *Puvvas* given on pp. 86-87 suggest that the *Puvvas* were composed in Prākṛta, in case these are reproductions *ad verbatim*.

The study of the Puvvas—A *Caturdaśapūrvadhara* can go through all the 14 *Puvvas*, both in word and meaning in a *muhūrta*¹, in case he has practised '*mahāprāṇa*' *dhyāna*'. This is what is said in *Parīṣiṣṭaparvan* (IX, 62³). Padmāmandira Gaṇi, however, in his com. (p. 183^b)⁴ on Dharmaghōṣa Sūri's *Rṣimaṇḍala-prakarana* (v. 181) observes that in virtue of this *dhyāna* having been practised, a *Caturdaśapūrvadhara* can in an *antarmuhūrta*⁵ have the *guṇana* of all the *Puvvas* from the beginning to the end and in the reverse order to boot.

Vatthus—The 14 *Puvvas* have sections known as *Vatthus*. Their numbers are respectively 10, 14, 8, 18, 12, 2, 16, 30, 20, 15, 12, 13, 30 and 25 (vide *Nandī* s. 57⁶). In all, they come to 225.

1 This is the 80th part of a day, and practically it equals 48 minutes.

2 This is alluded to in the following verse of *Sirisirivalakahā* :—

“महपाणज्झायदुवाल्संगसुत्तयतदुभयरहस्सो । सज्झायतणरप्पा एसप्पा चेव उवज्झाओ ॥ १३३० ॥”

3 “महाप्राणे हि निष्पन्ने कोर्ये कस्मिंश्चिदागते । सर्वपूर्वाणि गुण्यन्ते सूत्रार्थभ्यां मुहूर्ततः ॥ ६२ ॥”

4 “पूर्णे तस्मिन् महाप्राणे पूर्वाणि गुणयेत् किल । आदितोऽन्तं यावदन्तादादि चान्तमुहूर्ततः ॥ १८८ ॥”

5 This means a period which ranges from 9 *samayas* to a *muhūrta* less by one *samaya*, as can be seen from the following verse of *Lokaprakāśa* (III) :—

“समयेभ्यो नवभ्यः स्यात् प्रभृत्यन्तमुहूर्तकम् । समयोनमुहूर्तान्तमसङ्ख्यातविधं यतः ॥ ३४ ॥”

6 “दस चोदस अट्ठ(8)हारसेव बारस दुवे अ वत्थूणि । सोलस तीसा वीसा पन्नरस अणुप्पवायम्मि ॥ बारस इक्कारसमे बारसमे तेरसेव वत्थूणि । तीस पुण तेरसमे चोदसमे पण्णवीसाओ ॥”

From this it follows that the 10th *Puvva* is here named as *Anuppvavāya* instead of *Vijjanuppvavāya*.

Nowhere I have come across the names of all these *Vatthus*. Only the name of the 3rd *Vatthu* of the 9th *Puvva* is mentioned as *Sāmāyārī* in Droṇa Sūri's com. (p. 1^b) on *Ohaṇijjuttī* and that of a *Vatthu* of the 10th as *Neuṇiya* in *Visesā* (v. 2390).

The Pāhuḍas

In *Kammavivāga* (v. 7) we find twenty varieties of *suyā-nāna* referred to. Out of them *Pāhuḍapāhuḍa*, *Pāhuḍa* and *Vatthu* and each with the word 'samāsa' added it deserve to be here noted. Devendra Sūri in his com. (p. 19) on *Kammavivāga* (v. 7) explains them as under:—

“प्राभृतान्तर्वर्ती अधिकारविशेषः प्राभृतप्राभृतम् १३ । तद्ब्यादिसमुदायस्तु प्राभृतप्राभृत-
समासः १४ । वस्तुन्तर्वर्ती अधिकारविशेषः प्राभृतम् १५ । तद्ब्यादिसंयोगस्तु प्राभृतसमासः १६ ।
पूर्वान्तर्वर्ती अधिकारविशेषो वस्तु १७ । तद्ब्यादिसंयोगस्तु वस्तुसमासः १८ ।”

Siddhasena Gaṇi's com. (p. 94) on *Tattvārtha* (I, 20) also throws light on this topic. There it is said: “वस्तूनि पूर्वस्यैवांशोऽल्पः, वस्तुनः
प्राभृतमल्पतरं, प्राभृताच्च प्राभृतप्राभृतमल्पतरं, ततोऽप्ययनं प्रत्यतोऽल्पतरं, तत् उद्देशकोऽल्पतर इति ।”

From this it follows that *Vatthu* (Sk. *Vastu*) is a section of a *Puvva*, and *Pāhuḍa* (Sk. *Prābhṛta*) is a sub-section of this section.¹ This *Pāhuḍa* has sections each known as a *Pāhuḍapāhuḍa*. *Vatthu* is bigger than *Pāhuḍa* and *Pāhuḍa* is bigger than *Pāhuḍapāhuḍa*.²

The *Digambaras* believe that Kundakunda Ācārya has composed 84 *Pāhuḍas* out of which 8 are available at present; but, herein I am not dealing with any one of them; for, I am here concerned with the *Śvetāmbara* literature on this point, and, moreover, these 8 extant *Pāhuḍas* do not form a part of the canonical literature. I may say that in this literature, nowhere a list of all the *Pāhuḍas* is given; but we can surely collect the stray references which give us the names of the following *Pāhuḍas*:—

- 1 It may be noted that this *Pāhuḍa* has nothing to do with the 20 *pāhuḍas* of *Sūriyapaṇṇatti* and 21 *pāhuḍas* of *Joisakarandaga*.
- 2 There seems to be no such work which mentions either the number or the names of the *Pāhuḍas* of each *Vatthu*. From p. 89, fn. 7, we learn that the 3rd *Vatthu* of the 9th *Puvva* has at least 20 *Pāhuḍas*, and that the name of this 20th is *Āyāra*. From p. 89, fn. 2, we learn that the 8th *Puvva* has at least 17 *Pāhuḍas*, and from p. 92, fn. 1, we see that the 5th *Vatthu* of the 2nd *Puvva* has 20 *Pāhuḍas*, and its 4th *Pāhuḍa* is named as *Kammāpayādi*.

(1) *Āyārapāhuda*, (2) *Kappapāhuda*, (3) *Kammapayaḍipāhuda*, (4) *Jayapāhuda*, (5) *Jonipāhuda*, (6) *Dukkhamāpāhuda*, (7) *Nādayavihipāhuda*, (8) *Nimittapāhuda*, (9) *Paṭṭhāpāhuda*, (10) *Vijjāpāhuda*, (11) *Vimānapāhuda*¹, (12) *Saddapāhuda*, (13) *Sarapāhuda* and (14) *Siddhapāhuda*.

Out of these, *Āyārapāhuda* (*Ācāraprābhṛta*) is mentioned by Bhadrabāhusvāmin whereas *Kappapāhuda* (*Kalpaprābhṛta*) and *Vijjāpāhuda* (*Vidyāprābhṛta*) by Jinaprabha Sūri in his *Vividhātīrthakalpa* on pp. 5 and 6 respectively. *Kammapayaḍipāhuda* (*Karmaprakṛtiprābhṛta*) is similarly mentioned by Malayagiri Sūri in his com. (p. 219)² on *Kammapayaḍi* (v. 474) and *Jonipāhuda* (*Yoniprābhṛta*) by Kṣemakīrti Sūri in his com. (p. 401) on *Kappa* (I). Jinadāsa Gaṇi, too, has mentioned *Jonipāhuda* in his *Viśeṣacūṇi* where *Nimittapāhuda* (*Nimittaprābhṛta*) is referred to. Bhadrēśvara Sūri in his *Kaḥavalī*, has mentioned *Jonipāhuda* and *Nimittapāhuda* as well as *Vijjāpāhuda* and *Siddhapāhuda* (*Siddhaprābhṛta*) while narrating the life of Pādalipta in the section known as "Pālittacarita". *Saddapāhuda* (*Śabdaprābhṛta*) is noted by Siddhasena Gaṇi in his *ṭikā* (p. 50) on *Tattvārtha* (I, 5). The pertinent line is:—"प्रभृतं इति, शब्दप्रभृतं तत्र पूर्वस्ति यत् इदं व्याकरणमायातं, तत्र शब्दप्रभृतं को जानाति स प्रभृतज्ञो गुरुत्वं ब्रवीति द्रव्यमिति।" *Sarapāhuda* (*Svaraprābhṛta*) is mentioned by Abhayadeva Sūri in his com. (p. 395^b) on *Thāṇa* (VII, s. 553). Similarly *Nādayavihipāhuda* (*Nātyavidhiprābhṛta*) is referred to by Malayagiri Sūri in his com. (p. 52^b) on *Rāyapaseṇiya* (s. 23). *Dukkhamāpāhuda* is mentioned by Devendra Sūri in his *yantra* viz. *Dviśahasrayugapradhānasvarūpa* where he attributes this work to Bhadrabāhusvāmin. See *D. C. J. M.* (No. 828 of 1895-1902). *Paṭṭhāpāhuda* is alluded to by Ratnaśekhara Sūri in his com. on *Śrāddhavidhi*. See (p. 95).

In the introduction to *Nirvāṇa-kalikā* (p. 6) attributed to Pādalipta Sūri, it is said that the *Pāhudas* were composed between the period ranging from the life-time of Bhadrabāhusvāmin

1 This is mentioned in the intro. (p. 6) to *Nirvāṇakalikā*.

2 "तत्र च द्वितीयेऽप्राप्तणीयाभिधानेऽनेकवस्तुसमन्विते पूर्वे पञ्चमं वस्तु विंशतिप्राप्तपरिमाणम्। तत्र कर्म-प्रकृत्याख्यं चतुर्थं प्राभृतं चतुर्विंशत्यनुयोगद्वारमयम्। तस्मादिदं प्रकरणं नीतं आकृष्टमित्यर्थः।"

to the 2nd century A. D. If so, these cannot be looked upon as sections of the *Purvvas* composed by the *Gaṇadharas*.

Āyārāpāhuda, *Kappapāhuda* and *Kammāpayādīpahuda*—I have not come across a description pertaining to any one of these *Pāhudas* except that as stated in *Vividhatīrthakalpa* (p. 5) Bhadrabāhusvāmin extracted *Śatruñjayakalpa* from *Kalpaprābhṛta*, and Vajrasvamin and Pādalipta Sūri abridged it.

Jonipāhuda—In the com. (pp. 401 and 753) on *Kappa* it is said that this is a section of *Puvva*. *Visehacūṇṇi* throws greater light on it. There it is said that animate objects from *ekendriyas* to *pañcendriyas* can be generated by one who knows this *Jonipāhuda*, and Siddhasena Sūri had accordingly generated horses.¹ The pertinent lines are: “तत्तु ओराणि एदिदियादि पंचविधं तं जोणिपाहुडाणि, जहा सिद्धसेनायरिण अस्या पक्ता ।”—*Jainayuga* (I, 3, p. 90)

In the *Visehacūṇṇi* (XVIII, 469) we have:—

“जिसीहमादियस्स ँछेदसुत्तस्स जो अत्थो आगतो सुत्तं वा मोक्खमि वा पच्छित्तविहाणाणि संताणि वा जोणिपाहुडं वा गाहंतो अण्णत्थ गाहेति.”

In Hemacandra's com. (p. 750) on *Visesā* (v. 1775) it is said:—

“योनिविधाने च योनिप्राप्तौ विसदृशानेकद्रव्यसंयोगयोनयः सर्पसिंहादिप्राणिनो मणयो हेमादयश्च पदार्था नानारूपाः समुपलभ्यन्ते।”

In *Prabhāvakacaritra* (Pādaliptaprabandha, v. 115–127) we come across a narrative where it is said that Rudradeva Sūri was teaching *Yoniprābhṛta* to his pupil when there came the portion dealing with the method of generating fish. A fisherman who was staying beside this place heard this conversation and carried on his profession accordingly. The Ācārya, later on, came to know about this and dissuaded the fisherman from generating fish. In this very narrative (v. 128) we come across a line where it is said that lions were generated.

A photo-copy as well as the original Ms. of a work known as *Jonipāhuda* can be had at the Bhandarkar O. R. Institute; but as this work is in a fragmentary condition and even several folios are not properly arranged, it is difficult to make out a head or

1 This act of generation is known as *nirvartanādāhikāra*.

tail out of it. Even then some lines are given by me in *D. C. J. M.* (vol. XVII, pt. I, pp. 383-384). From this we learn that this work is composed by Panhapravaṇa Muni, and it is copied in *Samvat* 1582. In another place, we notice the name Praśnaśravaṇa mahāmuni. Some take this work to be the same as *Jonipāhuda*, but I have grave doubts about it. See my "Preface" (p. xxiv) to *D. C. J. M.* (vol. XVII, pt. III). In the introduction (p. 6) to *Nirvāṇakalikā* it is said: "Dharasena composed the Yoni-prabhrita about 135 A. D."

Dukkhamāpāhuda and *Nāḍayavihipāhuda*—It seems that we have no description available of any one of these *Pāhudas*. All the same, it may be inferred that the latter must be dealing with dramas and their staging.

Nimittapāhuda—This is defined in *Kahāvalī* as under:—

“जत्थ उण केवलियाजोइससयणाइनिमित्तं सुत्तिज्जइ तं निमित्तपाहुडं ।”

From this it follows that it deals with *nimittas* including astrology (*jyotiṣ*) and the science of dreams. It may be noted that *nimitta* includes *jyotiṣ*; if not, it would have been separately mentioned in *Nisīha* etc., where the *Jaina* clergies are forbidden to get alms by *yogacārṇa vidyā* and *nimittaprayoga*.

Nimitta is defined in *Visesā*° (v. 2163) as under:—

“लक्खिज्जई सुभासुभमणेण तो लक्खणं निमित्तं ति । ओमाइ तदद्विहं तिकालविसयं जिणाभिदियं ॥”

That *nimittajñāna* is looked upon as valid can be seen from the following verse occurring in *Sūyagada* (I, 12, 9):—

“संवच्छरं सुविणं लक्खणं च निमित्तवेहं च उप्पाइयं च । अहंमेयं बहवे अहिता लोगसि जाणंति अणामयाहं ॥”

Nimitta may be either eight-fold or six-fold. The former is referred to in the following *gāthā*:—

“ओम सुमिणंतलक्खं दिव्वं अंगं सरलक्खणं तइ य । वैजणमद्विहं खलु निमित्तमेव सुणेयव्वं ॥”

When *nimitta* refers to happiness, misery, profit, loss, life and death, it is looked upon as six-fold. It seems that Gosāla knew this six-fold *nimitta*; for, in *Viāhapannatti* (xv; s. 539) it is said that he knew six types of *nimitta*. In *Silāṅka Sūri's* com. (p. 218^b) on *Sūyagada* we come across the following passage:—

“अत्र चाज्ञवर्जितानां निमित्तशास्त्राणामनुष्ठुभेन छन्दसा अर्धत्रयोदश शतानि सूत्रं तावन्त्येव सहस्राणि वृत्तिः तावत्प्रमाणलक्षा परिभाषेति ।”

This means that the text of *nimittasāstras*, *Aṅgas* apart, comes to 1250 ślokas, its *vṛtti* to 12500 and its *paribhāṣā* to 12 lacs and a half. It remains to be ascertained as to which this text is. Is it *Nimittapāhuḍa* or some other work probably based upon it?

There is a work known as *Praśnavyākaraṇa* on which the late Mr. C. D. Dalal has noted 3 commentaries viz. *Cūḍāmaṇi*, *Jyoti* and anonymous. He has suggested that *Jayaprabhṛta* is another name of *Praśnavyākaraṇa*, but Muni Kalyāṇavijaya expresses his doubt about it. Vide *Jainayuga* (I, 3, p. 93).

Pāhuḍas 9 to 13—We have practically no details available about these *Pāhuḍas* except what I have practically already noted. About *Saddapāhuḍa* I may add that Hemacandra Sūri while commenting upon a grammatical portion (p. 150^b) occurring in *Anuogaddāra* (s. 130) expresses his inability to explain some part of it as *Śabdaprabhṛta* is lost (vide Chap. VII).

Jinamaṇḍana Gaṇi, in his *Kumārāpālāprabandha* (pp. 98^b–99^a) has said that 21 names of Śatruñjaya are noted in *Vidyāprabhṛta*.

In the svopajña *vṛtti* (p. 56^b) of *Śrāddhavidhi* we have:—

“प्रतिष्ठाप्राभृतात् श्रीपादलिप्तोद्भूतप्रतिष्ठापद्धतौ च यथाभणितम्”

From this it follows that Pādalipta's *Pratiṣṭhāpaddhati* is based upon *Pratiṣṭhāprabhṛta*.

Siddhapāhuḍa—This is defined in *Kahāvalī* as below:—

“जस्य पायलेबज्जनगुडिवाईहि सिद्धा सः(?)सुविज्जति तं सिद्धपाहुडं”

It appears that Āryasamita Sthavira could stop the flow of a river by *yogacūrṇa* on account of his knowledge of *Siddhapāhuḍa*. That Pādalipta Sūri and Nāgārjuna Sūri could fly by applying some thing on the sole of a foot, is probably due to their knowledge of this work. It may be added that probably it was the knowledge of this *Pāhuḍa* that helped the two pupils of Sūsthitācārya in remaining invisible by means of some *añjana* applied to eyes and in sharing the food of King Candragupta.

In this connection it may not be amiss to state that we have another work available at present and named as *Siddhapāhuḍa*. It is extracted from *Aggāṇīya* (vide p. 88), but it should not be on that account confounded with the one in question.

Anuoga-Etymology of this word is already given on p. 10. Furthermore its main divisions¹ and their contents are also noted on pp. 10-11. So, there remains very little to be said here.

Extracts from the Anuoga-Some of the biographical sketches of the great men may have been extracted from *Paḍhamānuoga*.² *Vasudevahindī*³ is probably so; if not, it is at least based upon it as can be seen from the following lines occurring in it:—

“तस्य ताव सुदृग्मसामिणा जंजुलामस्स पढमाणुओगे तित्थयर-चक्कवट्ठि-दसारवंसपस्सणागयं वसुदेवचरियं कहियं ति तस्सेव पभवो कहेयव्वो, तप्पभवस्स य पभवस्स ति ।”

*Bambhadattacarīya*⁴ is said to be extracted from *Diṭṭhivivāya* and hence perhaps from *Paḍhamānuoga*.

Cūliya-These *Cūliyās* are also known as *Culla-vatthus*.⁵ Only the first four *Puvvas* have *Cūliyās*. Therein the 1st *Puvva* has 4 four *Cūliyās*, the 2nd 12, the 3rd 8, and the 4th 10. In all we have 34 *Cūliyās*.⁶ They are studied last.⁷

1 In the com. (p. 93) on *Siddhāntāgamastava*, *Anuoga* is styled as *Pūrvānuoga*, and it is there described as having two sections viz *Prathamānuoga* and *Kālānuoga*.

2 It may appear that *Paḍhamānuoga* was not only extant but even available to Jinadāsa Gaṇi, as can be inferred from the following words occurring in his *Āvassayacūṇṇi* (pt. I, p. 160):-

“एतं सव्वं गाहाहिं जहा पढमाणुओगे तहेव इहं पि वज्जिजति विथरतो ।”

Moreover, the following lines thereof seem to substantiate this statement:-

(i) “एत्थं तरे चित्तंतरगंडिता विभासियव्वा जाव सगरो जातो ति”-*Ibid.*, pt. I, p. 214

(ii) “एत्थं नथा मरुदेवाए, सेसाणि जहा चित्तंतरगंडियाए”-*Ibid.* pt., I, p. 488

From this it follows that *Cittantaragandīya* was available to him—a fact corroborated by its description given by him in *Nandīcūṇṇi*. But this inference is not valid. For, by taking into account the date *Śaka Saṃvat* 598 (*Saṃvat* 738) mentioned by him as the year in which he completed *Nandīcūṇṇi* and the date of the extinction of *Puvvagaya* viz., *Vīra Saṃvat* 1000 (*Saṃvat* 530), it seems more reasonable to believe that he got the traditional information about the contents of the *Anuoga* rather than to say that he had this part of the *Āgama* directly accessible to him.

3 This is referred to in *Āvassayacūṇṇi* (pt. II, p. 324).

4 This episode is given by Haribhadra Sūri in his com. on *Uvaesapaya* (v. 357).

5 “चत्तारि दुवालस अट्ठ वेव दस वेव चुल्लवत्थूणि ।

आइहाण चउण्हं सेसाणं चुल्लिआ नत्थि ॥”—*Nandī* (s. 57)

6-7 “ता य चुल्लओ आदिहपुष्पाण चउण्हं, चुल्लवत्थू भणिततो वेव सम्भवरि ठवित्ता पडिज्जति व ।....., चुल्लवत्थु ति चउतीसं ।”—*Nandīcūṇṇi* (p. 61)

This finishes the exposition about the contents of *Parikamma* etc. So, as stated on p. 75, I shall now deal with the order in which the five sections of *Diṭṭhivāya*¹ became mostly² extinct. Up till now none seems to have tackled this problem. I am probably the 1st to have done so in 1939 in *Tattvarasikacandrikā* (pt. I, pp. 52-55) in Gujarātī. I do not know if any one has even criticized my views by this time. So, once more I express them³ in this connection and request the veteran scholars to examine them and to give their verdict.

It appears that a work gets obliterated when its study ceases. If so, it means we should note how the 5 sections were being studied.⁴ It is well-nigh certain that the study of the 1st two sections preceded that of the rest.⁵ As regards *Parikamma*, it seems that at least some persons carried on its study side by side with and that, too, ahead of the corresponding *Puvva*—an inference I draw from Āryarakṣita Sūri's episode.⁶ On this basis it can be suggested that the study of the *Parikamma* pertaining to each *Puvva* ended with the extinction of that *Puvva*; for, it was no use preparing the *Parikamma* of that *Puvva* which had ceased to exist. If this suggestion is correct, it follows that the *Parikamma* associated with the study of the last 4 *Puvvas* became a dead letter by

1 As stated in *Samavāya* (s. 46), *Diṭṭhivāya* has 46 *Māyāpāyas*. Each of the 14 varieties of *Parikamma* has only one *Māyāpāya* (vide p. 83). So it follows that some other section or sections of *Diṭṭhivāya* must have *Māyāpāyas*. Abhayadeva Sūri in his com. (p. 69^b) on *Samavāya* (s. 46) makes a tentative suggestion in this connection as under:—

“‘दिट्ठिवायस्स’ ति दादशास्स ‘माय्यापय’ ति सकलवाङ्मयस्य अकारादिमातृकापदानीव इट्ठिवायस्यै-
प्रसवनिबन्धनत्वेन मातृकापदानि उत्पादविगमधौग्यलक्षणानि, तानि च सिद्धभेणि-महत्त्वभेयादिना
विषयभेदेन कथमपि भिद्यमानानि षट्चत्वारिंशद् भवन्तीति सम्भाव्यन्ते ।”

2 “सर्वमिदं प्रायो व्यवच्छिन्नं”—Malayagiri Sūri's com. (p. 238^b) on *Nandī* (s. 57).

3 These are rather somewhat revised ones.

4 For a tentative treatment of this topic see *J. S. E.* (pp. 235-237).

5 This assumption is based upon the fact that in all the references about the 5 sections of *Diṭṭhivāya*, I know of, *Parikamma* is invariably assigned the 1st place and *Sutta* the second.

6 See p. 73, fn. 4.

the time Sthūlabhadra died, and a similar inference can be drawn for the *Parikamma* pertaining to the rest of the 10 *Puvvas*.

There is another alternative regarding the study of *Parikamma*. Just as even now-a-days some persons complete the study of the Samskr̥ta grammar before they enter the field of literature, so *Parikamma* being a stepping-stone to *Puvvagaya*, some may have been mastering it completely before they began to study even the 1st *Puvva*.

As regards the study of the *Sutta*, the *Jaina* literature—even the narrative branch of it, seems to be completely silent. So I may suggest that the case of the extent of the study of the *Sutta* is parallel to that of *Parikamma*, and equally so is its loss.

So far as the *Puvvas* are concerned, it appears that their study must have been preceded by that of the pertinent portions or the entire ones of the *Parikamma* and the *Sutta*.¹ The study of *Anuoga* may have been partly preceded and partly followed by that of the corresponding *Puvva*, in case it dealt with *upakrama* etc., as suggested on p. 9. As regards the branch of hagiology, its study may have been taken up after that of the corresponding portion of the *Puvva* or it may have preceded it, in case either the taught were inquisitive to know the lives of the persons referred to in the *Puvva* they were about to learn or the teacher wanted to create interest about the pertinent *Puvva* amongst his pupils. Whatever it may be, it is almost certain that the study of the *Anuoga* which may have been taken up in instalments corresponding to each *Puvva* or which may have been altogether reserved after that of the *Puvva* in question or to take an extreme case after that of *all* the *Puvvas*, was given up as soon as the study of the *Puvvas* came to an end. If so, it may be said that the loss of the last 4 *Puvvas* was followed by the cessation of the study of the corresponding *Anuoga* or as an extreme

1 The *Sutta* seems to be an index to the aphorisms of *Puvvagaya* and their meanings. If so, it is more or less a tabulated summary—an analytical digest of the contents of *Puvvagaya* in extenso, and thus it may be compared with the *Matikas* of the *Bauddhas*, and it may be looked upon as forming a background for the study of the *Puvvas*.

case by that of the *Anuoga* in its entirety, and this cessation must have finally led to its loss. The loss of the remaining *Puvvas* gives rise to a parallel case for the loss of the corresponding *Anuoga*.

Turning to the *Cūliyās*, we find that though they are said to belong to the *Puvvagaya* and to be exact to the 1st four *Puvvas* only, their nature as expounded in *Nandīcūṇṇi* (p. 61) makes us believe that they had something to do with other sections, too. Further, their study seems to have been preceded by that of the 1st four sections in case we endorse the opinion² expressed in the *Nandīcūṇṇi* that they are given the last place not only regarding the arrangement of the 5 sections but their study, too. This means that the *Cūliyās* got forgotten or became extinct by the time Sthūlabhadra died.

With these words about the order of the loss of the different sections of *Ditthivāya*, I shall now resume the question about the nature etc. of the remaining extinct works, and shall accordingly commence with the works of the *kāliya suya*.

Khuddiyā-Vimāṇaparibhatti—This is an *ajjhayaṇa* dealing with the *vimānas* which may or may not have entered *āvalikā*. It is the 1st *ajjhayaṇa* of *Saṅkhevitadasā* (vide p. 55, fn. 2). From *Samavāya* (s. 37, 38 and 40) we learn that this *ajjhayaṇa* had at least 3 *vaggas*, the 1st having 37 *uddesaṇakālas*, the 2nd 38 and the 3rd 40 respectively. This *ajjhayaṇa* used to be prescribed as one of the text-books to a *Sādhū* whose *dikṣāparyāya* was of 11 years.

Mahalliyā-Vimāṇaparibhatti—This work has the same subject-matter as the above one, the only difference being that it treats it at a greater length. This is the 2nd *ajjhayaṇa* of *Saṅkhevitadasā* (vide p. 55, fn. 2). From *Samavāya* (s. 41-45) it can be seen that this work had at least 5 *vaggas*, the *uddesaṇakālas* of which were 41, 42, 43, 44 and 45 respectively. This *ajjhayaṇa* was also one of the text-books for a *Sādhū* of 11 years' standing.

1-2 “‘चूल’ ति सिद्धं विद्विषाते तं परिकम्म-सुत्त-पुब्ब-पुब्बाणुभोगे यं भणितं, ... चूलवत् भणितो वेव सम्बुवरि ठवित्ता पदिज्जंति य.” The earlier portion of this seems to be erroneous; for, Malayagiri Sūri in his com. (p. 246) quotes it as under:—

“विद्विषा जं परिकम्म-सुत्त-पुब्ब-पुब्बा-उणुभोगे न भणियं तं चूलासु भणियं.”

*Aruṇovavāya*¹—This is an *ajjhayana* dealing with the *saṃaya* (code) and *upapāta* of Aruṇa, a god. As stated in *Nandīcūṇi* (p. 49) Aruṇa approaches a saint who is engaged in the *guṇana* of this *ajjhayana*. He then respectfully hears the same from him. On this being completed, he requests that saint to ask for a boon; but the latter declines to do so. Thereupon he circumambulates the saint and returns to his celestial abode.² This work is the 6th *ajjhayana* of *Śaṅkheṭṭadasā*, and it is *sāṭisaya* (vide p. 82, fn. 6). It was one of the text-books for a *Sādhu* of 12 years' standing, the other text-books being *Garulovavāya*, *Dharaṇovavāya*, *Vesamaṇovavāya* and *Velandharovavāya*.

*Varuṇovavāya*³, *Garulovavāya*, *Dharaṇovavāya*, *Vesamaṇovavāya*, *Velandharovavāya* and *Devindovavāya*.—All these except the 3rd and the last, are also the *ajjhayanas* of *Śaṅkheṭṭadasā*. They have Varuṇa, Garula, Dharaṇa, Vaiśramaṇa, Velandhara and Devendra (Śakra) respectively as the main characters as is the case with *Aruṇovavāya* having Aruṇa. So it appears that some of the passages of *Aruṇovavāya* may be occurring *mutatis mutandis* in these *ajjhayanas*. Moreover, as stated in the *Bhāsa* (p. 109⁴) on *Vavahāra* (X) Varuṇa discharges a scented shower and Aruṇa and Garula give gold, when they are so to say invoked.

Uttāṇasūya and *Samutthāṇasūya*.—As stated in *Nandīcūṇi* (p. 49), when an enraged *Sādhu* recites *Uttāṇasūya* once, twice or thrice, the family, the village or the capital or the like which has offended him becomes desolate. Later on, when he being pacified, recites *Samutthāṇasūya* once, twice or thrice, whatever has been desolated, becomes re-inhabited. Such an event is narrated in the case of Damasāra Muni in *Ātmaprabodha*⁵ composed by Jinalābha

1 This is mentioned in *Āvassayacūṇi* (pt. 1, p. 35).

2 In this connection, Abhayadeva Sūri in his com. (p. 513^b) on *Thāna* (s. 756) observes:—“एवम्भूतं च श्रुते कारुविशेष एव भवति”

3 According to Haribhadra Sūri's com. (p. 96^a) on his own work *Pañcavallhuga* (v. 585) this was one of the text-books for a *Sādhu* of 12 years' standing.

4 “नागावहणो वासं अरुणा गरुला य वीरगं देती ।

आगच्छ य वेंती संदिसह किं करोमि ति ॥ ११० ॥”

5 See pp. 187-188 of the edition published by Hiralal Hansaraj in A. D. 1909.

Sūri in Sainvat 1833. There he is represented as a contemporary of Lord Mahāvira.

Both of these works are *sāṭisaya*. So says Kotyācārya in his com. (p. 201) on *Visesā°* (v. 555). Maladhārin Hemacandra Sūri, too, says the same thing. It may be noted that both these commentators have given *Samutthāna* as the Saṃskṛta equivalent of *Samutthāna*; but Jinadāsa Gaṇi differs from them; for, he says in *Nandiscunṇi* (p. 49): “समुवद्वाणसुयं ति वत्तवे वगारलोवातो समुद्वाणसुय ति मणितं”

Samutthānasūya was a text-book for a Sadhu of 13 years' standing, as was the case with *Uttānapariyāvaṇiya*.

Nāgapariyāvaṇiya—This is an *ajjhayana* wherein the Nāgākumāras play an important role. When a saint concentrates upon this work, the Nāgākumāras bow to him, and without leaving their residential quarters, give them boons therefrom.

Āsīvisabhāvaṇā—It is a work which more or less deals with venoms. As stated by Yaśodeva Sūri in his com. (p. 69^a) on *Pakkhiyasutta*, this work says that there are two types of living beings having poison in their jaws. The first type of them is so by their very birth. They include scorpions, frogs, serpents and human beings. The poison of a scorpion can at best pervade a body equal to that of half of Bharata *kṣetra*; that of a frog, double this body; that of a serpent, a body equal to Jambūdvīpa; and that of a human being, a body equal to the *saṃaya-kṣetra* (i. e. *manuṣyaloka*).

The second type acquires poison by practising a penance or so. It includes the five-organed *tiryacs*, human beings and gods up to those of Sahasrāra, so long as these gods are *aparyāpta*. These beings kill others by cursing them. This act is tantamount to a serpent's bite etc.¹

Diṭṭhīvisabhāvaṇā—This work deals with those who have poison in their *dr̥ṣṭi* (eyes). This may remind one of the *dr̥ṣṭiṣa-sarpas* like Caṇḍakauśika who was enlightened by Lord Mahāvira.

1 It should be borne in mind that this exposition is based upon the significance of the title of this work. Same is the case with the following four works. This is what Yaśodeva Sūri says in his com. (p. 69^b) on *Pakkhiyasutta*, the actual wording being “अत्र चाशीविषभावनादिग्रन्थपञ्चकस्वरूपं नामानुसारतो दर्शितं, विशेष-सम्प्रदायश्च न दृष्ट इति”.

Cāraṇabhāvanā—This work deals with Vidyācāraṇas and Jaṅghācāraṇas. They are saints who can fly owing to the *labdhi*¹ (miraculous power) acquired by them by practising austerities or by studying this work.²

Mahāsumiṇabhāvanā—This work deals with great dreams.³

Teyaganisagga—This work has for its subject-matter a discharge of a fiery substance. The acquisition⁴ of *tejoleṣyā*⁵ and perhaps that of *śītaleṣyā* may have been treated in this work.

Kappiyākappiya—This is a work which deals with the two topics viz. *kalpa* (what should be practised or is acceptable) and *akalpa*, its opposite.

Culla-Kappasūya—This work explains what is *kalpa*. Its title suggests that it is a smaller treatise as compared with *Mahākappasūya*.

Mahā-Kappasūya—This work, too, deals with *kalpa*. It is so named either because it is voluminous or because it is deep in meaning. This is probably a *Cheyasutta*; but, on that account it is not possible to identify it with any of the six well-known *Cheyasuttas*. It will be a folly to think that this work is the same as *Kappa* (*Bṛhatkalpasūtra*); for, it is mentioned over and above *Kappa*, in *Viśeṣa*⁶ (v. 2295)⁶

1 For the description of this *labdhi* and that of many more see *Ovaṇṭya* (s. 24, p. 16), *Viāhapannatti* (XX, 9; s. 683-4), *Viśeṣa*⁶ (v. 779-803), Haribhadra Sūri's com. (p. 47^b) on *Āvassaya*, *Pavayaṇasāruddhārā* (v. 595-601), the *svopajña* com. (p. 14) on *Yogaśāstra* (I, 9) and the English translation of *Triṣaṣṭi* (vol. I, pp. 75 and 79).

2 “पन्नरसे चारणभावणं ति उहिसिप उ अज्झयणं । चारणलुद्धी तद्वियं उपज्जंती तु भट्ठि(ही)यम्मि ॥ ११५ ॥”

3 In all there are 72 dreams. Out of them 30 are great as stated in *Pajjosaṇākappa* (s. 73). But the *Bhāsa* (p. 109^b) on *Vavahāra* (X) says as under:—

“इच्छंती सुसुमिणा बायाला चैव हुंति महासुमिणा ।
बायत्तरि सव्वसुमिणा वज्जिज्जेते फलं तेसि ॥ ११४ ॥”

4 This may be due to a penance or the study of this work. This is what is said in the following verse of *Bhāsa* (p. 110^a) on *Vavahāra*:—

“तेयस्स निसरणं खलु आसीविसत्तं तदेव दिट्ठिविसं ।
लुद्धीते समुप्पज्जे समहीयसु तु यदु ॥ ११७ ॥”

5 See *Viāhapannatti* (XV; s. 543).

6 See p. 86.

As stated in the *Bhāsa* (p. 108^b) on *Vavahāra* (X), *Vaggacūliyā* is a *cūliyā* of *Mahākappasūya*.¹ The pertinent verse is as under:—

“अंगाणमंगचूली महाकप्पसुयस्स वग्गचूलीओ ।

विवाहचूलिया पुण पण्णत्तीए सुणेयन्वा ॥ १०७ ॥”²

Mahāpaṇṇavaṇā—This work treats of the topics of *Paṇṇavaṇā* to a greater extent than what is done in *Paṇṇavaṇā*. Along with this it makes up the two *Uvāṅgas* of *Samavāya*.³

Pamāyappamāya—This *ajjhayaṇa* deals with five types⁴ of *pramāda* and the cessation from them (i. e. *apramāda*).

Porisimaṇḍala—This work mentions the *porisīs* pertaining to the different *maṇḍalas*.

Maṇḍalapavesa—This work throws light as to how the sun and the moon go from one *maṇḍala* to another.

Vijjācaranaviñicchaya—This work deals with the nature and fructification of knowledge and character.

Jhāṇavibhatti—This work deals with the classifications of *dhyāna* (meditation).

Āyavisohi—This work points out repentance etc. as the ways of purifying a defiled soul.

Vīyarāgasūya—This work explains the nature of the passionate and the dispassionate.

1 Abhayadeva Sūri in his com. (p. 513^a) on *Thāna* (s. 755) however strikes a different note. For, he says:

“अङ्गस्य-आचारादेश्चूलिका यथाऽऽचाररयानेकविधा, इहोक्तानुक्तार्थसङ्ग्राहिका चूलिका, वग्गचूलियं ति इह च वर्गः-अध्ययनादिसमुद्भूतः, यथा अन्तर्कृद्भासु अष्टौ वर्गास्तस्य चूलिका वर्गचूलिका, विवाहचूलियं ति व्याख्याभगवती तस्याश्चूलिका व्याख्याचूलिका ।”

2 Malayagiri Sūri while commenting upon this says:—

“अङ्गानामुपासकदशाप्रभृतीनां पञ्चानां चूलिका निरावल्लिका अङ्गचूलिका महाकल्पभुतस्य चूलिका वर्गचूलिका व्याख्या पुनः प्रज्ञप्तेः-व्याख्याप्रज्ञप्तेश्चूलिका मन्तव्या ।”—p. 108^b

3 See p. 81, fn. 1.

4 Cf.—“मज्जं विसयं कत्ताया निहा विगहा यं पञ्चमी भणिया । एष पंच पमाया जीवं पाडन्ति संसारे ॥”

This is a verse quoted by Yaśodeva Sūri in his com. (p. 64^a) on *Pakkhiyasutta*.

Samlehaṇāsuya—This is a work which deals with *dravya-samlekhana* and *bhāva-samlekhana*. The former consists in reducing the necessities of life, and the latter, in controlling passions.

Vihāra-kappa—This work supplies a code governing the lives of the *Sthavira-kalpins* and the *Jina-kalpins*.

Caraṇavihi—This work has *carāṇa* (conduct of a clergy) as its subject-matter. This *carāṇa* includes the five great vows etc.

Nirayavisohi—As stated on p. 26, some look upon this work as *ukkāliya suya*.¹ But no additional information can be had about it except that it is extinct.

Marāṇavisohi—In *Ācārādīnakara* (pt. II, p. 303^b) we have a list of works belonging to the *kāliya suya* and *ukkāliya suya*, and therein this work is noted as *ukkāliya*.

Āyavibhatti—This work is noted as *ukkāliya* on p. 26. No further particulars are available except that it is extinct.

*Uttāṇapariyāvaṇīya*²—This was one of the text-books for a *Sādhu* of 13 years' standing. It seems to be the same as *Uttāṇa-suya* for the following reasons:

- (i) In the edition of *Vavahāra* having *Bhāsa* and *Malaya-giri Sūri's* com., there is *Uttāṇasuya* instead of *Uttāṇapariyāvaṇīya*. In *Pañcavatthuga* (v. 585), too, it is so.
- (ii) In the *Bhāsa* (p. 109^a)³ on *Vavahāra* (X), *Devindovavāya* is equated with *Devindapariyāvaṇa*. So, on this analogy *Uttāṇasuya* may be identified with *Uttāṇapariyāvaṇīya*.

Thimiṇabhāvaṇā—This was the text-book for a *Sādhu* of 14 years' standing according to *Vavahāra*. But, it is not so as can be seen from *Pañcavatthuga* (v. 586)⁴.

1 On p. 26, l. 22, read *ukkāliya-suya* for *kāliya-suya*.

2 The word *uttāṇapariyāvaṇīya* occurs in *Vīḥapaṇṇatti* (XV; s. 540); but there it is not used to denote this or any other work.

3 “तेरसवासे कथं उद्धानसुए तदा समुद्धाने । देविदं परियावण नामाण तेव परियावणीया ॥ १११ ॥”

4 This verse and verses 582-585 and 587 and 588 are quoted by Abhayadeva Sūri in his com. (p. 301^b) on *Tthāṇa* (V, I; s. 399).

Now I shall deal with the 10 *Dasās*. *Kammavivāgadasā* has 10 *ajjhayanās*. They are mentioned in *Thāṇa* (X; s. 755) as under:-

“मियापुत्ते १ त गोत्तासे २ अंडे ३ सगडे ति यावे ४ ।
माहणे ५ नंदिसेणे ६ त, सोरिय ति ७ उहुंघरे ८ ॥
सहसुहाहे आमलते ९ कुमारे लेच्छती १० इति ॥”

Out of these the 1st, the 4th, the 6th, the 7th and the 8th *ajjhayanās* agree in name with the 1st, 4th, the 6th, the 8th and the 7th of the 1st *suyakkhandha* of *Vivāgasuya*¹, whereas the 2nd, the 3rd, the 5th, the 9th and the 10th are equated with the 2nd, the 3rd, the 5th, the 9th and the 10th of the 1st *suyakkhandha* by Abhayadeva Sūri in his com. (pp. 507^b, 508^a and 508^b) on *Thāṇa*. Thus it seems that none of the *ajjhayanās* of *Kammavivāgadasā* is lost. Same is the case with the 10 *ajjhayanās* of *Uvāsagadasā*.² For, their names as given in *Thāṇa* (s. 755) tally with those³ given in *Uvāsagadasā* (p. 1). *Antagaḍadasā* has 10 *ajjhayanās*, the names of which are mentioned in *Thāṇa* (s. 755) as under:-

“णमि १ मातंगे २ सोमिले ३ रामगुत्ते ४ सुदंसणे ५ चेव ।
जमाली ६ त भगाली त ७ किंकमे ८ पल्लते ति य ९ ॥
फाले अंबडपुत्ते त १० एमेते दस आहिता ॥”

Turning to the available *Antagaḍadasā*, we do not find there- in these 10 *ajjhayanās* but come across 8 *vaggas*, and that the 1st *vagga* has ten *ajjhayanās* as noted in its following verse:—

“गोयम समुह सागर गंभीरे चेव होइ धिमिप य ।
अयले कंपिले खल अक्खोभ पसेणइ वण्ही ॥”⁴

1 “मियापुत्ते य उज्झियप्प अभग्ग सगडे बहस्सइ नन्दी ।
उम्बर सोरियइत्ते य देवत्ता य अम्बु य ॥”—*Vivāgasuya* (I)

2 “आणंदे १ कामदेवे २ अ गाहावति चूलणीपिता ३ ।
सुरादेवे ४ चुल्लसत्ते ५ गाहावति कुंडकोलिते ६ ॥
सखलपुत्ते ७ महासत्ते ८ नंदिणीपिया ९ सालतियापिता १० ।”

3 We have here the above verses almost *ad verbatim*.

4 This verse is quoted by Abhayadeva Sūri in his com. (p. 509^b) on *Thāṇa*, but there instead of *Vanhi* we have *Vinhi*.

Thus the names herein entirely differ from those mentioned above.¹ Abhayadeva Sūri, however reconciles this incongruity by saying that this may be due to a difference in *vācans*.² This view is strange; so, if it cannot be accepted, the old *Antagadadasā* should be looked upon as lost.

According to *Thāna* (s. 755), *Anuttaravavāiyadasā* has 10 *ajjhayanās* as noted below:—

“ ईसिदासे य १ धण्णे त २ सुणक्खत्ते य ३ कातिते ४ [ति य] ।
सट्ठाणे ५ सालिभदे त ६ आणंदे ७ तेतली ८ ति त ॥
दसन्नभदे ९ अतिसुत्ते १० एमेते दस आहिया ॥”

On examining the available *Anuttaravavāiyadasā*, we find that it has 3 *vaggas* having 10, 13 and 10 *ajjhayanās* respectively. Their names are given there as below:-

All of them except *Kiṅkama* which occurs as a name of the 2nd *ajjhayaṇa* of the 6th *vagga* differ from the names of the *ajjhayanās* of the remaining 7 *vaggas* as can be seen from the following verses of the extant *Antagadadasā*:-

“अक्खोभ सागरं खलु ससुद्धिं हिमवतं अयलनामे य ।
धरणं य पूरणं वि य अभिचंदे चैव अट्टमए ॥”—p. 4
“अणीयसं अणंतसेणं अज्जियसंणे अहिणयरिज्ज देवजसं सत्तुसंणे सारणं गए सुखे दुःखे
कूवए दारुए अणाहिटी ॥”—p. 4
“जालि मयालि उवयालि पुरिससेणे य वारिसंणं य ।
पज्जुव सन्ध अणिरुद्ध सच्चनमी य दढेनेमी य ॥”—p. 19
“पडमावई य गोरी गन्धारी लक्खणा सुत्तीमा य ।
जम्बवई सच्चभामा रुप्पिणि मूलसिंरि मूलदत्ता वि ॥”—p. 20
“मङ्काती किंकिं चैव मोग्गारपाणी य कासवे ।
खंमए धिइधरे चैव कलासे हरिवन्दणे ॥
वारत्त सुदेसण पुण्णभइ समणभइ सुपइदे महे ।
अइसुत्ते य अलक्खे अज्झयणाणं तु सालसयं ॥”—p. 25
“नन्दा तह नन्दमई नन्दुत्तर नन्दसेणिया चैव ।
मरुया सुमरुय महमरुय मरुदेवी य अट्टमा ॥
भहा य सुभहा य सुजाया सुमणा इ या ।
भूयदिन्ना य बोद्धवा सेणियभज्जाण नामाई ॥”—p. 38
“काली सुकाली महाकाली कण्हा सुकण्हा महाकण्हा ।
वीरकण्हा य बोद्धवा रामकण्हा तहेव य ॥
पिउसंणकण्हा नवमी दसमी मशसेणकण्हा य ॥”—p. 38 (N. V. Vaidya's edn.)

“वाचनान्तरापेक्षाणीमानीति सम्भावयामः, न च जन्मान्तरनामापेक्षयैतानि भविष्यन्तीति वाच्यं,
जन्मान्तराणां तत्रानभिधीयमानत्वादिति ॥”—p. 509^b

“जालि मयालि उवयालि पुरिससेणे य वारिसेणे य ।¹
 दीहदन्ते य लट्ठदन्ते य वेहल्ले वेहासे अभय इ य कुमारे ॥”-p. 48
 “दीहसेणे महासेणे लट्ठदन्ते य गूढदन्ते य सुद्धदन्ते ।
 हल्ले वुमे दुमसेणे महादुमसेणे य आहिए ॥
 सीहे य सीहसेणे य महासीहसेणे य आहिए ।
 पुण्णसेणे य बोद्धवे तेरसमे होइ अज्झयणे ॥”-p. 50
 “धन्ने व(? य) सुनक्खन्ते इसिदासे य आहिए ।
 पेल्लय रामपुत्ते य चन्दिमा पुट्ठिमा इय ॥
 पेढालपुत्ते अणगारे नवमे पोट्टिले इय ।
 वेहल्ले दसमे वुत्ते इमेए दस आहिया ॥”-p. 51 (N. V. Vaidya's edn.)

From this it follows that at best only the names of the 1st 3 *ajjhayaṇas* tally, and so Abhayadeva Sūri suggests that the names noted in *Thāṇa* are according to some other *vācanā*. If this suggestion cannot be accepted, they must be supposed to be extinct.

The 10 *ajjhayaṇas* of *Āyāradasā* as noted in *Thāṇa*³ agree with those of the available one, and hence they are so to say in tact.

As regards the 10 *ajjhayaṇas* of *Paṇḥāvāgarāṇadasā* mentioned in *Thāṇa* (s. 755),⁴ they seem to be lost in toto; for, the available *Paṇḥāvāgarāṇa* has 5 *ajjhayaṇas* dealing with *āsrava* and 5 with *saṃvara*, and the available *Isibhāsiya* has probably nothing to do with the 3rd *ajjhayaṇa* noted here, in fn. 4.

As stated in *Thāṇa* (s. 755) *Bandhadāsā* has 10 *ajjhayaṇas* as under:—

“बंधे १ य मोक्खे २ य देवद्धि ३ दसारमंडलेवित ४ आयरियविप्पडिवत्ती
 ५ उवज्झातविप्पडिवत्ती ६ भावणा ७ विमुत्ती ८ सातो ९ कम्मे १० ।”

1 These are also the names of the 1st 5 *ajjhayaṇas* of the 4th *vagga* of *Antagādadasā*.

2 In Abhayadeva Sūri's com. (p. 509^b) on *Thāṇa*, there is a variant “पोट्टिके”.

3 “वीसं असमाहिहाणा १ एगवीसं सबला २ तेत्तीसं आसायणातो ३ अट्ठविहा गणिसंपया ४ दस चित्तसमाहिहाणा ५ एगारस उवासगपडिमातो ६ बारस भिक्खुपडिमातो ७ पज्जोसवणा कप्पो ८ तीस मोहणिज्झाणा ९ आजाइहाणं १० ।”

4 “उवमा १ संखा २ इतिभासियाइं ३ आयरियभासिताइं ४ महावीरभासियाइं ५ खोमगपसिणाइं ६ कोमलपसिणाइं ७ अद्दगपसिणाइं ८ अंगुट्ठपसिणाइं ९ बाहुपसिणाइं १० ।”

While explaining this, Abhayadeva Sūri notes on p. 512^b: “‘पसिणाइं’ ति प्रश्नविद्या यकाभिः क्षौमकादिषु देवतावतारः क्रियन्ते इति, तत्र क्षौमकं-वम्बं अद्दगो आदर्शः-अङ्गुष्ठः-हस्तावयवः बाहुवः-भुजा इति ।”

If *Bhavanā* and *Vimutti* noted here cannot be identified with the 3rd and the 4th *Cūlās* of *Āyāra*, they, too, along with the remaining 8 *ajjhayaṇas* should be considered as lost.

Dogiddhidasā has 10 *ajjhayaṇas*. They are mentioned in *Thāṇa* (s. 755) as under:—

“वाते १ विवाते २ उववाते ३ सुखिलत्ते कसिणे ४ बायालीसं सुमिणे ५ तीसं महासुमिणा ६ बावत्तरिं सव्वसुमिणा ७ हारे ८ रामे ९ गुत्ते १०.”

All of them are lost. From the titles of the *ajjhayaṇas* 5–7 it appears that they deal with dreams—a subject supposed to be treated in *Mahāsumiṇabhāvanā*.

As regards *Dīhadasā*, we learn from *Thāṇa* (s. 775) that it has 10 *ajjhayaṇas*. The pertinent portion is as under:—

“चंदे १ सुरते २ सुक्के ३ त सिरिदेवी ४ पभावती ५
दीवसमुदोववत्ती ६ बहुपुत्ती ८ (?७) मंदरे ति त ९ (?८)
येरं भूतविजते ८ (?९) येरं पम्ह ९ (?१०) ऊसावनीवासे १”

In *Pupphiyā* (p. 21^b) we come across the following verse which mentions its 10 *ajjhayaṇas*:—

“चंदे १ सुरे २ सुक्के ३ बहुपुत्तिय ४ पुन्नमाणिभदे ५-६ य ।
दत्ते ७ सिवे ८ बले या ९ अणादिये १० चेव बोद्धवे ॥”

From this it may be inferred that the *ajjhayaṇas* 1, 2, 3 and 7 of *Dīhadasā* are perhaps the same as the 1st 4 *ajjhayaṇas* of *Pupphiyā*. As regards the 4th, it may be equated with the 1st of *Pupphacūlā*.² Thus the rest seem to be lost.

So far as *Saṅkhevitadasā* is concerned, its 10 *ajjhayaṇas* as stated in *Thāṇa* (s. 755) are those noted on p. 55, fn. 2. Out of them, only *Angacūliyā*, *Vaggacūliyā* and *Vivāhacūliyā* are extant; the rest are extinct.

With these words about the 10 *Dasās*, I shall now refer to a remark in the introduction (p. 7) to *Nirvāṇakalikā*. It is as under:—

1 This appears to be a misreading. If so, it should be “सुरे त”.

2 As stated herein it has 10 *ajjhayaṇas* noted in the following verse:—

“सिरि १ हिरि २ धिति ३ कित्ति(त्ती)ओ ४ बुद्धि(द्धी) ५ लच्छी ६ य होइ बोद्धवा ।
इलादेवी ७ सुरादेवी ८ रसदेवी ९ गन्धदेवी १० य ॥”

"The most important feature of the work¹ is that it contains nearly 70 verses (*Gāthas*²), some of which are actually quoted as from "Āgamas"³ and others are also probably from "Āgamas"⁴ although not expressly stated so to be. These verses cannot be identified in any of the available "Āgamas"⁵."

If this statement is correct, it follows that either the available *Āgamas* are wanting in these *Gāthās* or that the corresponding *Āgamas* are now lost.

As regards the exegetical literature of the canonical texts, it may be noted that we have lost several *Nijjuttis*⁶ etc. For instance, Govinda Vācaka's *Nijjuttī*⁷ is not available now, and so are Bhadrabāhusvāmin's *Nijjuttis* on *Sūriyapaṇṇatti* and *Isibhāsiya*. Even some of the *Nijjuttis* on *Pañcamāṅgalasuyakkhandha* have long since become a dead letter.⁸

These are the details regarding the nature of the extinct *Āgamas* that I have been able to gather from some of the *Jaina* sources. I admit that in many a case they are nothing more than a mere guessing based upon their etymology. I may add that in certain cases it may be that even if the entire *Jaina* literature existing at present is fully investigated, it may not mend matters. Anyhow such an attempt is desirable as it can give us a final understanding about the nature of the extinct *Āgamas*.

In the end, before I conclude this chapter, I may tentatively suggest why these are lost. As already noted, certain *ajjhayanās* are *sātisaya*⁹, and hence they were reserved to be studied by the

1 *Nirvāṇakalika*.

2-5 No diacritical signs are here used.

6 That there was a fairly large number of *Nijjuttis* is borne out by the following line occurring in the *Pakkhiyasutta* (p. 66^b):

"अंगवाहिरे कालिए भगवंते ससुत्ते सअत्थे सग्गथे सत्तिज्जुत्तीए ससंगहणीए"

7 This is mentioned in *Visehacunṇi* on *Nisīha* (XI) and *Dasaveyaliyanijjuttī* (v. 82). In the former we come across the following lines:—

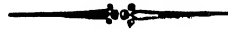
"गोविन्दो नाम भिक्खू जे तो अट्ठारस बारा पुच्छा तेण एगिन्दिय जीवमाइणं गोविन्दुणिज्जुत्ती कया । एस णाणतेणो ।"

8 See p. 80, fn. 4.

9 For instance, *Mahāpariṇṇā* (p. 78), *Arunovavāya* (p. 82), *Uṭṭhānasūya* (p. 101) and *Samuṭṭhānasūya* (p. 101) are some of them.

selected few only—the few who were not going to misuse them. As the number of these persons slowly and slowly became less and less owing to the vicious period we are passing through, according to the *Jaina* tradition, it naturally brought about the extinction of the *ajjhayanās* in question. As regards the rest, it appears that they must have fallen into oblivion owing to the lack of interest on the part of those who had to study them.

This finishes the exposition about the extinct *Āgamas* whose number will go on increasing so much so that only four¹ of them will exist up to the end of the present *tīrtha*,² and thereafter they, too, will perish, and thus there will remain no *Āgamas* whatsoever, till a new epoch will dawn with the flourishing of *Tīrthaṅkaras* in India when the *dvādaśāṅgīs* etc. will be again composed. So says the *Jaina* tradition.



1 Out of them, *Dasaveyāliya* will be available only in meaning.

2 “वासाण सहस्तेण य एकवीसाप इहं ‘भरह’वासे । दसवेयालियअथो दुप्पसहजईमि नासिहीति ॥ ५० ॥”
 “इगवीससहस्साइं वासाणं वीरमोक्खगमणाओ । अब्बोच्छिन्नं होही आवस्सगं जाव तित्थं तु ॥ ५२ ॥
 इगवीससहस्साइं वासाणं वीरमोक्खगमणाओ । अणुभोगदार-नंदी अब्बोच्छिन्नाउ जा तित्थं ॥ ५३ ॥”

—*Titthogāṇī* as suggested in *Vividhapaśnottara* (p. 188)

CHAPTER V

THE EXTANT ĀGAMAS OF THE JAINAS

In the last chapter we dealt with the extinct *Āgamas*. So we shall here treat the extant ones which, together with the former, make up the *Jaina* canon. It is true that the *Āgamas* which we have to-day, are not the *exact* prototypes of those composed several centuries ago; for, they have undergone some changes, the linguistic ones and those introduced at the time of the Redaction of the canon being chief of them. The *Āgamas* available at present, however, confirm to their critical editions prepared under the able supervision of Devarddhi Gaṇi *Kṣamāśramaṇa*. It appears that for several *Āgamas*, we have palm-leaf Mss. at least as old as the second quarter of the 12th century of the *Vikrama* era. It is neither possible nor necessary to consult them while dealing with the extant *Āgamas*; for, their printed editions seem to be fairly reliable.

ĀYĀRA

With these preliminary remarks, I shall now begin with *Āyāra*, the 1st *Anga*. It is divided into two *suyakkhandhas*¹, the 1st having at present 8 *ajjhayanās*² (formerly 9) and the 2nd 16.³ Most of these *ajjhayanās* are sub-divided into *uddesas*⁴, each of which consist of *suttas*. It appears that formerly there was only the 1st *suyakkhandha* comprising the following 9 *ajjhayanās*:-

1 Literally this means a trunk of (the tree of) the scripture. It may be roughly translated as 'section'. H. Jacobi has translated it as 'book'. See *S. B. E.* (vol. XXII, p. 1).

2 This word has been translated as 'lecture' by H. Jacobi. *Ibid.*, p. 1

3 Cf. "से णं अंगद्वयाय पदमे अंगे, दो सुअकूखंधा, पणुवीसं अज्झयणा, पंचासीइ उदेसणकाला"

—*Nandī* (s. 46)

4 H. Jacobi has translated this as 'lesson'. See *S. B. E.* (vol. XXII, p. 1). *Ajjhayanās* 1 to 6, 8 and 9 of the 1st section have 7, 6, 4, 4, 6, 5, 8 and 4 *uddesas* respectively, whereas *ajjhayanās* 1 to 7 of the 2nd have 11, 3, 8, 2, 2, 2 and 2. Thus *ajjhayanās* 8 to 16 of the 2nd have no *uddesas*.

(1) *Satthaparimā*, (2) *Logavijaya*, (3) *Sṛosañijja*, (4) *Samatta*, (5) *Logasāra*, (6) *Dhuya*, (7) *Mahāpariṇṇā*, (8) *Vimokkha*, and (9) *Uvahanāsuya*.¹

By the time Bhadrabāhusvāmin wrote a *Nijjuttī* on *Āyāra*, there were *Āyārāgga*s added to this 1st section.² *Āyārāgga* means a *Cūlikā*. So says Śīlāṅka Sūri in his com. (p. 6^b) on *Āyāra*. From *Āyāranijjuttī* (v. 11)³ we learn that *Āyāra*, the 1st *Aṅga*, herein styled as *Veda*, has 9 *ajjhayaṇas*, each known as *Bambhacera*.⁴ It consists of 18000 *payas* (Sk. *padas*), has 5 *Cūlās* and is vast and vaster⁵ on account of the extent of the *padas*. It may be noted that nowhere in the *Āyāranijjuttī*, we come across the names of all the 5 *Cūlās*. From its v. 297⁶ we learn the names of *Cūlās* 2 to 5. They are (1) *Sattikkagā*, (2) *Bhāvaṇā*, (3) *Vimutti* and (4) *Āyārāpakappa*. Further, we learn that the 1st *Cūlā* consists of 7 *ajjhayaṇas*,⁷ and so is the case with the 2nd *Cūlā*. Each of the rest has, however, only one.⁸

- 1 These are the names given in *Āyāranijjuttī* (v. 31-32) quoted on p. 77, fn. 5. All these except the 7th are translated in *S. B. E.* (vol. XXII) as knowledge of the weapon, conquest of the world, hot and cold, righteousness, essence of the world, cleaning, liberation and the pillow of righteousness respectively.

- 2 “आयारगगणथो बंभचेरेसु सो समोयरइ। सोडवि य सत्थपरिण्णपे पिंडिअथो समोसरइ ॥ १२ ॥”

—*Āyāranijjuttī*

Āyārāgga is also called *Āyārāṅga*. See p. 113, fn. 2.

- 3 See p. 78, fn. 6.

- 4 Cf. “नव बंभचेरा वज्रत्ता, तं जहा-सत्थपरिण्णा लोगविजओ etc.—*Samavāya* (s. 9)

See also *Samavāya* (s. 51) and Śīlāṅka's com. (p. 290^a) on *Āyāra*.

- 5 For explanation see p. 78, fn. 6.

- 6 “जत्रोग्गहपडिमाणो पदमा सत्तिकगा विइअचूला। भावण-विमुत्ति-आयारपकप्पा तिन्नि इअ पंच ॥ २९७ ॥”

- 7 On this understanding can it not be named as *Sattikkagā* as has been done in the case of the 2nd *Cūlā*?

- 8 Thus, the 1st 4 *Cūlās* have 16 *ajjhayaṇas*. Their names are given as under by Malayagiri Sūri in his com. (p. 211^a) on *Nandī* by way of a quotation:—

“पिंडेसण (१) सेज्जि (२) रिया (३) भासज्जाया (४) य वत्थ (५) पायसा (६)।

उग्गहपडिमा (७) सत्तसत्तिकया (८-१४) य भावण (१५) विमुत्ती (१६) ॥”

Herein there are no specific names for *ajjhayaṇas* 8-14. In a way, this is justifiable since each of them is spoken of as *Sattikkagā* or *Sattikkagā* or the like. However, from the ending portion of each of them

That the second *suyakkhandha* is a later addition¹ to the 1st, is borne out by the following considerations:—

- (i) As suggested in *Āyāranijjuttī* (v. 287)² *Āyāraṅgas* (i. e. to say the 5 *Cūlās*) have been composed by the Sthaviras—the *Śrutakevalins*,³ who extracted them from the 1st *suyakkhandha* known as *Āyāra*.
- (ii) The sources for the five *Cūlās* are definitely pointed out in *Āyāranijjuttī* (v. 288–291).⁴
- (iii) Several European scholars hold this view.⁵

Such being the case, I may mention the following particulars by way of a corroborative evidence:—

- (i) Śīlāṅka Sūri points out the *maṅgalas*, the initial, the middle and the last from the 1st *suyakkhandha* only.⁶

we learn the names of the 1st four *Sattikkagās* as *Thaṇā*, *Nisīhiya*, *Uccārapāsavaṇa*, and *Sadda* respectively. The rest can be named as *Rūva*, *Parakiriyā* and *Annamannakiriyā*.

- 1 This cannot be dated later than the composition of *Āyāranijjuttī*.
- 2 “थेरेहिणुगदुद्धा सीसहिं होउ पागडत्थं च । आयाराओ अत्थो आयारोगेसु पविभत्तो ॥ २८७ ॥”
- 3 “‘स्थविरैः’ श्रुतवृद्धैः—चतुर्दशपूर्वविद्भिर्निर्गुह्यदानीति”—Śīlāṅka’s com. (p. 282^a)
- 4 “विहसस्स य पंचमए अहुमगस्स विश्यंमि उहेसे । भणिओ पिंडो^१ सिज्जा^२ वत्थं^३ पाउग्गहो^४ चैव ॥ २८८ ॥
पंचमगस्स चउत्थे इरिया^५ वणिज्जई समासेणं । छहस्स य पंचमए भासज्जायं^६ विवाणाहि ॥ २८९ ॥
सत्तिक्काणि^७ सत्त वि निज्जुदाइं महापरिवाओ । सत्थपरिवा भावणं^८ निज्जुदाओ धुय विमुत्ती ॥ २९० ॥
आयारपक्कपो^९ पुण पत्तचकुखाणस्स तइयवत्थूओ । आयारनामधिज्जा बीसइमा पाहुडच्छेया ॥ २९१ ॥”
- 5 In *S. B. E.* (vol. XXII, intro., p. xli), it is said: “I am of opinion that the first book of the *Ākārāṅga Sūtra* and that of *Sūtrakṛitāṅga Sūtra* may be reckoned among the most ancient parts of the *Siddhānta*.” On p. xlvii we have: “The first book, then, is the oldest part of the *Ākārāṅga Sūtra*; it is probably the old *Ākārāṅga Sūtra* itself to which other treatises have been added.”

In *A His. of Ind. Lit.* (vol. II, pp. 435–436) it is said: “The first *Āṅga* is the *Āyāraṅga-Sutta*. In two lengthy sections (*s’ruta-skandha*) it treats of the way of life (*āyāra*, Sansk. *ācāra*) of a monk. The first section, which makes a very archaic impression, is most decidedly earlier than the second, and yet even the first is a mosaic pieced together from heterogeneous elements.” On p. 437 it is said: “Section II of the *Āyāraṅga* is a much later work, as can be seen by the mere fact of the subdivisions being described as *Cūlās*, i. e., “appendices”.

- 6 See intro. (p. xlvii) to *S. B. E.* (vol. XXII). Here it is said: “Śīlāṅka points out as such the first sentence of the first lesson of the

- (ii) Both the *suyakkhandhas* evidently differ from each other in style and in the manner in which the subject is treated.¹ By the by it may be noted that there is a difference in style in the case of the 3rd *Cūlā* and the two preceding ones. This is probably due to the diversity of the matter.²

Some even go to the length of saying that the 1st *ajjhayāna* of the 1st *suyakkhandha* is the oldest of all its *ajjhayānas*, and is written in the most archaic language. If this is correct, we can say that there are at least³ three strata in *Āyāra*: (a) the very first *ajjhayāna*, (b) the remaining ones of the 1st *suyakkhandha* and (c) the 2nd *suyakkhandha*.

We may now turn to the contents⁴ of the *Āyāra*. As its very name suggests, it deals with rules and regulations pertaining to the conduct of the *Jaina* clergy,⁵ and it is thus an example of *caranākaraṇānuyoga*. *Uvāsagadasā* which has for its subject-matter the discipline of the *Jaina* laity, may be looked upon as its compliment. As regards the details about the contents of *Āyāra*, the titles of one and all the *ajjhayānas* indicate them. Even then it may be pointed out that *ahiṃsā* is held out as an ideal, and the means to refrain from *hiṃsā* and the rigidity of the monastic life are here treated at length. To conclude, the 1st *Cūlā* deals with topics associated with the begging of food, a couch,

first lecture, the first sentence of the fifth lesson of the fifth lecture, and the latter half of the 16th verse in the fourth lesson of the eighth lecture of the first book."

1 *Ibid.*, p. XLVII.

2 *Ibid.*, p. LII.

3 The 5 *Cūlās* are not the composition of one and the same author, as can be seen from p. 113, fn. 2. So they present different strata according to their chronological order of composition. Moreover, if it is true that the verses and their fragments which are liberally interspersed with the prose of the 1st section, are older than the corresponding passages in prose—a view held by some scholars, it furnishes us with another kind of strata.

4 Vasunandin in his com. *Ācāraṇṭṭī* on Vaṭṭakera's *Mūlayāra* observes that Vaṭṭakera intended to give in this work of his, a brief summary of the *Āyāra*. Cf. *A His. of Ind. Lit.* (vol. II, p. 577).

5 "आचारो ज्ञानादियत्र कथ्यते स आचारः"—Siddhasena Gaṇi's com. (p. 91) on *Tattvārtha*

clothes and a bowl, and with the modes of speech¹ and the regulation of possession.

The 2nd *Cūlā* gives rules regarding religious postures, the places of study and those for easing nature. Moreover, it points out the places the clergy should avoid e. g. the places where musical instruments are being played upon. In short, the clergy should withstand the temptations of sound, colour etc.

Before I deal with the 3rd *Cūlā*, I may mention that *Nisīha* has certain *suttas* agreeing with those of the 1st two *Cūlās*.

The 3rd *Cūlā* furnishes us with materials pertaining to the biography of Lord Mahāvira—the materials embodied in several cases² in phrases recurring in *Pajjosaṇākappa*.³ It also deals with the five *mahāvratas* and the reflections associated with them.

The 4th *Cūlā* which marks the end of the *Āyāra*, contains 12 verses, the contents of which may remind a *Bauddha* scholar of *Therāgāthās*.

This much may be deemed sufficient so far as the contents⁴ of *Āyāra* are concerned. So I shall now mention the following

- 1 Here it is said that the words like *hole* and *gole* should not be used; for, they are abusive terms. They are translated in *S. B. E.* (vol. XXII, p. 151) as “you loon! you lout!” In the fn. of this page we have:—

My conjectural translation is based on the meaning of the Sanskrit words *hoḍā*, *golā*.”

It may be noted that *hole*, *gole* and *vasule* occur in *Dasaveyāliya* (VII, 14), and the words *hola*, *vasula* and *gola* in *Nāyādhammakahā* (I, 9; s. 84).

- 2 For instance §§ 1, 2, 7, 8, 10, 14, 15, 15, 17 and 23 of *Bhāvaṇā* can be respectively compared with §§ 1, 2, 97, 98, 90, 10, 108, 109, 110 and 117 of *Pajjosaṇākappa*. See *S. B. E.* (vol. XXII).
- 3 The author of *Āyāranijjuttī* is supposed to be the same as that of *Pajjosaṇākappa*. If this is correct, the author of the latter must have borrowed from *Āyāra*. For, firstly *Bhāvaṇā* is extracted from *Sattha-pariṇṇā*, and secondly it is a work of a *Sthavira* other than the one who wrote a *Nijjuttī* on it.
- 4 Incidentally it may be mentioned that in this *Āyāra* (I, vi, 1) there is a description of the untarnished soul, and that there is a reference to 16 diseases as under:—

factors whereby the 3rd and the 4th *Cūlās* cannot be looked upon as brought by Jyesthā from Lord Simandhara, though, so suggested in *Parīṣiṣṭaparvan* (IX, v. 97-100).

(i) Jyesthā is a contemporary of Bhadrabāhusvāmin according to the *Parīṣiṣṭaparvan*, and this very Bhadrabāhusvāmin informs us in his *Āyāranijjuttī* (v. 290) that *Bhāvaṇā*, the 3rd *Cūlā* is extracted from *Satthaparīṇṇā*, and *Vimuttī*, the 4th *Cūlā*, from *Dhuya*.

(ii) The last verse of *Dasaveyāliyanijjuttī*, too, confirms this opinion; for, it speaks of only two *Cūlās* and not four, and they are supposed to be identical with the ones occurring at the end of *Dasaveyāliya*.¹

(iii) As already noted on p. 45, Haribhadra Sūri mentions a tradition dealing with one *Cūlā* only.

All these factors go against *Parīṣiṣṭaparvan*. But then there arises a question as to on what basis Hemacandra Sūri gave the episode in *Parīṣiṣṭaparvan*. Was it a tradition that he narrated or had he any specific work to rely upon? Leaving this question for future investigation, I may note the following points:-

“गण्डी अदुवा कोडी रायंसि अवमारियं । काणियं झिम्मियं चेव कुणियं खुज्जियं तहा ॥
उयरिं च पास मुत्तिं (? मूयं) च सणियं च गिलासिणं । वेवयं पीढ-सर्पिं च सिलिवइं महु-मेहिणं ॥
सोल्स एए रोगा अक्खाया अणुपुब्बसो । अह णं फुसन्ति आयंका फासा य असमजसा ॥”

These 16 diseases may be translated as below:-

Boils (? scrofula), leprosy, consumption, epilepsy, blindness, stiffness, lameness, hump-backedness, dropsy, dumbness, apoplexy (?), morbid appetite from overdigestion, tremour, crippledness, elephantiasis and diabetes.

It may be noted that these have very little in common with the 16 diseases mentioned in *Vivāgasūya* (I) as under:—

“सासे कासे जरे दाहे कुच्छिस्सुले भगन्दरे ।
अरिसा अजीरणं दिट्ठीमुद्धस्सुले अकारणं ।
अच्छिक्खेयणा कण्णवेयणा कण्ठ उयरे कोदे ।”

1 “आओ दो चूलाओ आणीआ जङ्गलणीए अजाए । सीमंघरपासाओ भविषाण विबोहणहाए ॥ ४४७ ॥”

This verse is looked upon by some as spurious. But it should not be forgotten that in *Dasaveyāliyanijjuttī*, there is a reference to two *Cūlās*. The pertinent verse is as under:—

“दो अज्झयणा चूलिय विसीययंते थिरीकरणमेगं । विइए विविचचरिया असीयणगुणारेगफला ॥ २४ ॥”

(i) The 1st *ajjhayaṇa* opens with the well-known sentence “सुयं मे आउसं भगवया एवमक्खायं”, and all its *uddesas* as well as those of the rest of the 1st *suyakkhandha* and some of the 2nd, too, end with “सि वेमि”.

(ii) So far as I know it is not specifically mentioned as to who separated *Nisīha* from *Āyāra*. Even the reason of doing so is not stated. So I may suggest that the idea of teaching only the deserving may have been the cause of separating *Nisīha* from *Āyāra*. To be explicit, as already noted on p. 82, the nuns were debarred from studying *Nisīha*, a *sātisaṇḍa* work; but they were permitted to study *Āyāra*. So, from the days the above-mentioned restriction came into force, *Nisīha* must have got separated from *Āyāra*.

(iii) *Āyāra* (II, 1, 10, 6²) has been once a matter of great controversy between the *Jainas* and the late Prof. Jacobi. The latter translated the words मंस and मच्छ by meat and fish and thereby suggested that the *Jaina* ascetics in olden days accepted these articles of food. He, however, expressed his revised opinion in his letter³ dated 14-2-28. There he has said that “बहुअट्ठियेण मंसेण वा मच्छेण वा बहुकण्टएण” has been used in the metaphorical sense as can be seen from the illustration of नान्तरियकत्वं given by Patañjali in discussing a *Vārtika* ad Pāṇini (III, 3, 9⁴) and from Vācaspatimiśra's com. on *Nyāyasūtra* (IV, 1, 54⁵). He has concluded: “This meaning of

1 This furnishes us with an example of a *gama*, and as such it is interpreted in 8 ways by Malayagiri Sūri in his com. (p. 212³) on *Nandī*, while illustrating a *gama* from the stand-point of *abhidheya* (*artha*), the other view-point being *abhidhāna*.

2 “से भिक्खू वा जाव समाणे सिया णं परो बहुअट्ठियेण मंसेण वा बहुकण्टएण मच्छेण वा उवनिमंतिज्जा-आउसंतो समणा ! अभिक्खसि बहुअट्ठियं मंसं बहुकट्ठयं मच्छं वा पडिगाहित्तए ? एयप्पगारं निग्घोसं सोच्चा निसम्म से पुव्वामेव आलोइज्जा-आउसोति वा र नो खलु मे कप्पइ बहु० पडिगा०, अभिक्खसि मे दाउं जावइयं पुग्गलं दळ्याहि !” (s. 281).

3 This original letter is in my possession and has been printed in my article *Prohibition of Flesh-eating in Jainism* published in “The Review of Philosophy and Religion” (vol. IV, No. 2).

4 The pertinent lines are: “कश्चिन्मांसार्थी मत्स्यान् सशकलान् सकण्टकानाहरति नान्तरियकत्वात् । स यावदादियं तावदादाय शकलकण्टकान्युसृजति । एवमिहापि” . This passage is repeated *ad verbatim* in the *Mahābhāṣya* ad IV, 1 92.

5 “तस्मान्मांसार्थीव कण्टकानुद्धृत्य मांसमश्नन्नानर्थं कण्टकजन्यमाप्नोतीत्येवं प्रज्ञावान् दुःखमुद्धृत्येन्द्रियादि-साधनं सुखं भोक्ष्यते ।”

the passage is therefore, that a monk should not accept as alms any substance of which only a part can be eaten and a great part must be rejected."

(iv) The date of the composition of *Āyāra* can be settled from the metres used in it. An attempt in this direction was made by the late Prof. H. Jacobi in *S. B. E.* (vol. XXII, intro. xli-xlii). There he has said:—

"Again, ancient Pāli works seem to contain no verses in the *Āryā* metre; at least there is none in the *Dhammapadam*, nor have I found one in other works. But both the *Ākārāṅga* and *Sūtrakṛtāṅga* contain each a whole lecture in *Āryā* verses of a form which is decidedly older than, and probably the parent of the common *Āryā*... From all these facts we must conclude that the chronological position of the oldest parts of the *Jaina* literature is intermediate between the Pāli literature and the composition of the *Lalitā Vistara*."

In this connection the late K. H. Dhruva has observed in his *Evolution of Gujarati verse*¹ (p. 171) that the German scholar Jacobi believes that the composition of *Suttanipāṭa* is followed by that of *Dhammapada*, and those of *Āyāra* and *Sūyagaḍa* are even later than those of these *Bauddha* works. Further, on p. 173, Dhruva says that there is a slip on the part of Jacobi in naming *Gāthānuṣṭubhā saṃsṛṣṭi*² as the olden *Aryā* and in assigning to *Āyāra* and *Sūyagaḍa* a date later than that of *Dhammapada*, on the ground that this metre is used in these two *Jaina* works. For, this metre is used even in *Suttanipāṭa*³ in its *Mettasutta* and *Tuvaṭṭakasutta*⁴, and consequently it should be looked upon as

1 This work is written in Gujarātī and is named as under:—

"પદ્યરચનાની ઐતિહાસિક આલોચના."

2 This metre is used for *Thiṭṭiparīṇā* and *Uvāhānasūya*. The latter is edited as it is and also as it *should be* from the metrical view-point by K. H. Dhruva in *Evolution of Gujarati verse* (pp. 185-196).

3 In this connection, K. H. Dhruva has observed on p. 174 as under:—
"હુમ્મ થયેલા શબ્દો જુના પ્રયોગો અને સિદ્ધાન્તો સાથે અસહી રહેણીકરણને આધારે ઠરી ચૂકે છે કે સુત્રનિપાત જુનામાં જુનો બૌદ્ધ પદ્યાત્મક સંગ્રહ છે. બૌદ્ધ સંઘની સ્થાપના તે એનો પૂર્વ અવધિ મનાય છે. આચાર અને સૂયગડ અંગ એક જ જોન મુનિની કૃતિ છે, જ્યારે સુત્રનિપાત અનેક સિદ્ધકાળના બૌદ્ધ સિદ્ધાન્તો સુતોનો સંગ્રહ છે."

4 "એનું મેત્રસુત સમગ્ર અને તુવટ્ટકસુતનો મોટો ભાગ પણ એ જ મિત્ર હંડમાં છે."

—*Ibid.*, p. 172

younger to *Dhammapada*—a situation no scholar can approve of. On p. 174 he concludes this topic by saying that the canonical literature (*suttasāhitya*) of the *Jainas* is as old as that of the *Bauddhas*, and to be more exact, it seems that some of the *suttas* of *Suttanipāṭa*¹ are anterior to and some are posterior to those of *Āyāra* and *Sūyagada* whereas some are even contemporaneous with those of these *Jaina* works.²

SŪYAGADA

Sūyagada—This is the 2nd *Āṅga* having 3 titles as noted on p. 53. It is divided into 2 *suyakkhandhas*.³ Out of them the 1st has 16 *ajjjhayanas*, whereas the 2nd 7. Thus, in all there are 23 *ajjjhayanas*.⁴ But, only the 1st 5 *ajjjhayanas* and those, too, of the 1st *suyakkhandha* only, have *uddesas*, their respective numbers being 4, 3, 4, 2 and 2; the rest have no *uddesas* whatsoever. The 1st *suyakkhandha* has all its *ajjjhayanas* except the 16th (last) entirely in verse⁵. But, so far as the 2nd *suyakkhandha* is concerned, it has its 1st 2 *ajjjhayanas*, the 4th and the 7th wholly in prose whereas the 3rd in prose with 4 verses almost at the end, and the 5th and the 6th entirely in verse.

૧ “પદ્યબંધની કસીદી સૂચવે છે કે એ સંગ્રહનો ત્રિપુલાનુષ્ટુભી સંસ્કૃતિમા રચાયલાં સુત-વાળો ભાગ આચાર અને સૂયગડથી કંઈક જૂનો જણાય છે; અને ડૉક્ટરિયક કુટુંબ સાથે સંબંધ ધરાવતો ભાગ હતા જેન અંગ્રાથી અર્ધી સદી મોટો રચાયેલો સંભવે છે. સંપૂર્ણ આર્યા એમાં ઉપલબ્ધ નથી તે કારણથી પ્રસ્તુત બૌદ્ધ સુત શર્યંભવ મુનિના દસ-વેઆલિયની પૂર્વે ગોઠવાય છે.”—*Ibid.*, p. 174

૨ “સુતનિપાતમાં કેટલાંક સુતો આચાર અને સૂયગડ અંગ પહેલાનાં, કેટલાંક તે બેના પછીનાં અને કેટલાંક સમકાલીન લાગે છે.—*Ibid.*, p. 174

૩ I do not know if there is any source which mentions the specific names of both of these sections. From Śīlaika's com. (p. 8^a) on *Sūyagada* we see that the 1st section is named as *Gāthāṣoḍaśaka* (Pr. *Gāhāṣoḍa-saya*), i. e. one of which *Gāhā* is the 16th *ajjjhayana*.

૪ Cf. the following verse of *Sūyagadanijjuttī*:—

“દો ચેવ સુયક્લ્પા અજ્ઞયણાં ચ હોન્તિ તેવીસં । તેતિસુદેસનકાલ આચારાઓ દુગુપમજ્જં ॥ ૨૨ ॥”

૫ They are in different metres such as *Anuṣṭup*, *Vaitāliya* etc. Prof. Jacobi in *Z. D. M. G.* (vol. XXXVIII, 593 and vol. XLV, 101) has noted that *Vaitāliya* stanzas and *Yamakas* occur.

As regards the language of this 2nd *Āṅga*, it is said in *A His. of Ind. Lit.* (vol. II, p. 431):

"The most archaic language is to be found in the *Ayāraṅga-Sutta*, and next to this, in the *Sūyagaḍaṅga-Sutta* and the *Uttarajjhayaṇa*. *Ardha-mā-gadhī* is quite different from *Jaina-Māhārāṣṭrī*, the dialect of the non-canonical *Jaina* texts."

As regards the authorship of both the *suyakkhandhas* the *Jaina* tradition is unanimous in believing it to be a work of one and the same *Gaṇadhara*. It seems Prof. Winternitz differs; for, in *A His. of Ind. Lit.* (vol. II, p. 438) he says:—

"This *Āṅga*, too, consists of two books, the second of which is probably only an appendix, added later, to the old *Āṅga* which we have in the 1st book."

I, however, do not endorse this opinion especially when Prof. Schubring in his *Worte Mahāvīras* (p. 17 f.) observes that *Sūyagaḍa* (II, I) "is closely related to *Āyāra* I (*Bambhacerāim*) both in wording and mode of expression."¹ and when K. H. Dhruva attributes the authorship of both of these works to the same author.²

We may now note the contents of *Sūyagaḍa*.³ To begin with, we may quote *Samavāya* (s. 23) where the names of all the 23 *ajjhayaṇas* are given, since these names, being significant, help us in this direction:—

“तेवीसं सुयगडज्जयणा पत्ता, तं जहा समय १ वेतालिय^४ २ उवसग्गपरिण्णा ३
थीपरिण्णा ४ नरयविभत्ती ५ महावीरथुई ६ कुसीलपरिभासण ७ वीरिय ८ धम्म ९
समाही १० मग्गे ११ समोसरणे १२ आहत्तहिय १३ गंथे १४ जमईय^५ १५ गाथा

1 See *A His. of Ind. Lit.* (vol. II, p. 441 n).

2 See p. 118, fn. 3.

3 “सूत्रीकृता अज्ञानिकादयो यत्र वादिनस्तत् सूत्रकृतम्”

—Siddhasena Gaṇi's com. (p. 91) on *Tattvārtha*

4 This name occurring in I, 2, 1, 22 is doubly interpreted in *Sūyagaḍanijjutti* (v. 28): (i) *vaidārika* or destroyer of *karmans* and (ii) *vaitālīka*, the metre in which it is composed.

5 This title is explained in two ways: (i) indicating the opening words and (ii) suggesting the *śrīkhalābaddha-yamaka*. The latter fact has been noted in *Sūyagaḍanijjutti* as under, while its another title *Āyāñijja* is being explained:—

“जं पढमस्सऽन्तिमं विइयस्स उ तं हवेज्ज आदिमि ।

एएणायाणिज्जं पसो अन्नो वि पज्जाओ ॥२३३॥”

૧૬^૧ પુંડરીય ૧૭ કિરિયાઢાળા ૧૮ આહારપરિણા ૧૯ [અપ્]પચ્છક્ષાણકિરિયા ૨૦
અળગારસુયં ૨૧ અદ્વિજં ૨૨ ણાલંદજં ૨૩”

These titles are translated by the late Prof. Jacobi as under in *S. B. E.* (vol. XLV, contents):—

“The doctrine, the destruction of *Karman*, the knowledge of troubles, knowledge of women, description of the hells, praise of Mahāvira, description of the wicked, on exertion, the law, carefulness, the path, the creed, the real truth, the *Nirgrantha*, the *Yamakas*, the song, the lotus, on activity, knowledge of food, renunciation of activity, freedom from error, *Ādraka* and *Nālandā*.”

On p. 249 of this work he has written the following foot-note, in connection with the title of the 2nd *ajjhayaṇa*:—

“The name of this lecture, which occurs in its last line, is *vâyāliya*, because, as the author of the *Niryukti* remarks, it treats on *vidārika*, destruction (of *Karman*), and because it is composed in the *Vaitāliya metre*².

- 1 In *Samuvāya* (s. 16) the names of these 16 *ajjhayaṇas* are given with some slight variation here and there with the opening words viz. “સોલસ ય ગાઢા સોલસગા પત્તતા.” Can we hereby infer that the generic title of each of the 16 *ajjhayaṇas* is *Gāḥa*!
- 2 “નિર્ધૃતિકારને અનુસરીને જર્મન વિદ્વાન જેકાબી સૂચગડ અંગના ઇંગ્રેજ અનુવાદ (S. B. E. Series Vol. XLV)માં પ્રાકૃત વૈતાલીય બોલ the destruction of *Karman* (=કર્મનું વિહારણ કે વિહારન) એવા અર્થમાં લે છે, અને એ પ્રાકૃત બોલને વૈઆલીયનું રૂપાંતર માની વૈતાલીય જાહેરના પણ અર્થ બપલવે છે. એમાં બહુ વાંધા આવે છે. પ્રથમ તો સં. વિદ્વ. અથવા વિદ્વ. ધાતુ ઉપરથી વિઆલિય (સં. વિહારિત) અથવા તો વિઅલિય (સં. વિહારિત) શબ્દ અનુક્રમે અગ્રિમ પ્રાકૃતમાં નીપળે, પણ વૈઆલિય ન નીપળે. એ રૂપ તો અંત:પાતી એ નહિ, પણ ઉત્તર પ્રાકૃતમાં સંભવે, ઉત્તરકાલીન રૂપના પ્રયોગ સામે સમયવિરોધના વાંધા ઉપરાંત બીજો એક વાંધો બીજો યાય છે. એની વ્યુત્પત્તિ સં. વિદ્વ. અથવા તો વિદ્વ. ઉપરથી સાધી ‘નારા’ અર્થ કરી શકાય, પણ ‘કર્મનો નારા’ એવો અર્થ શી રીતે શક્ય બને? પોતાની કલ્પના અબાધિત છે એમ માની લેઈ જર્મન વિદ્વ. સૂચગડના પ્રથમ શ્રુતસ્કંધના પંદરમા અજ્ઞયણની જમણ સંજ્ઞાનો પડછો આવે છે, પરંતુ આ સંજ્ઞા દ્વિઅર્થી છે નહિ. જમદ્વય (સં. યમકિત) બોલના એક જ અર્થ શક્ય છે, યમકવાળું. એ શબ્દને અજ્ઞયણના આદ્ય પ્રતીક જમણ સંજ્ઞા કંઈ પણ સંબંધ હોય, તો યમકનો પ્રયોગ સ્વયંવાનો છે. એમણે પસંદ કરેલા દૃષ્ટાંતમાં બે અર્થ છે જ નહિ. પંદરમા અજ્ઞયણનાં આચારિય અને સંકલિય નામોત્તર યમક કિંવા સૂક્ષ્મલાયમકનાં વાચક છે. બીજો કોઈ અર્થ એમાંથી બહારકારે જ-જિંથી તાણીને જ કઠાય. જમણ અને વૈઆલીય શબ્દ અનુક્રમે અલંકારશાસ્ત્રના યમક અલંકારના અને જંઠ:શાસ્ત્રના વૈતાલીય જંઠના બોધક છે. પ્રસ્તુત બે અજ્ઞયણનાં નામ વિષય ઉપરથી નહિ, પણ જંઠના અને અલંકારના પ્રયોગ ઉપરથી જ રાખવામાં આવ્યાં છે.”

—*Evolution of Gujarati verse*, p. 169n.

For either word, *vaidārika* (or rather *vaidālika*, cf. *karmavidalana*) and *vaitāliya* may, in *Gaṇa Prākṛit*, become *vēyāliya* or *vetāliya*. A play of words was apparently intended; it would have been impossible, if both words had not become identical in sound. We may, therefore, conclude that the language of the author obeyed the same phonetic laws as the *Gaṇa Prākṛit* exhibited in our *Mss.*, or in other words, that the text has been written down in about the same language in which it was originally composed. The name of the Fifteenth Lecture leads to the same inference, for it is called *gamaiya* (*yamakiya*) because each of its verses contains the verbal ornament called *yamaka*, and because it opens with the words *gamaiyam* (*yad atitam*)."

As regards the title of the 15th lecture he has said as under on p. 329 by way of a foot-note:—

"This lecture has been named from its opening words *gamaiyam*, which also means, consisting of *yamakas* (compare *Journal of the German Oriental Society*, vol. xl, p. 101). For in this lecture each verse or line opens with a word repeated from the end of the preceding one. This artifice is technically called *sṛiṅkhala-yamaka*, or *chain-yamaka*, a term which seems to be contained in another name of our lecture, mentioned by the author of the *Niryukti* (verse 28), viz. *adāniya-saṅkaliyā*. For *saṅkaliyā* is the *Prākṛit* for *sṛiṅkhala* (e. g. in our text, 1, 5, 2, 20), though *Silāṅka* here renders it wrongly *saṅkalita*; and *Adāniya* by itself is used as a name of our lecture."

This 2nd *Aṅga* wherein we come across a number of similes¹ deals with the refutation of heretical doctrines. Its 1st two *ajjhayaṇas* explain the holy life and give us a graphic description of the difficulties a monk should surmount and especially the temptations he should face boldly. The 3rd *ajjhayaṇa* vividly depicts the various works exacted from a male who has become a slave of his wife owing to his being unduly attached to her, and thereby furnishes us with materials throwing light on the Hindu Society of those days. Then we have an entire *ajjhayaṇa* which treats of hells and the gruesome torments therein.² This is followed

1 For example see I, 1, 2, 15 & 19; I, 2, 1, 15; I, 3, 1, 2 and I, 14, 2.

For additional illustrations, the reader may refer to such verses as begin with एवम्. The number of these verses is, no doubt, enormous.

2 In this connection, in *A His. of Ind. Lit.* (vol. II, p. 440) it is said:—

"Like the authors of so many texts of the *Purāṇas* and *Buddhist Suttas*, a section of this *Jaina Aṅga*, too dwells with truly Sadistic complacency on the fantastic description of the hells..."

by the praise of Lord Mahāvīra whom the author depicts as the standard of righteousness. Then we have later on the well-known four heresies: *ajñānavāda*, *vinayavāda*, *akriyāvāda* and *kriyāvāda*.¹ This finishes a rough survey of the 1st *suyakḥhandhu*. Turning to the 2nd we find that it has practically the same themes as the 1st; for, it, too, deals with polemics, which give us at least a glimpse of the various religious sects² of the olden India. In the end we have disputations of Ārdra with Gośāla, a *Bauddha*, a *Vaidika* priest, a *Vedāntin* and a *Hastitāpasa*, and that of Udaka, a follower of Lord Pārśva with Gautama.

Thus the contents of this 2nd *Āṅga* supply a young monk with materials whereby he can fortify himself against the heretical doctrines of alien teachers and preachers, can confirm himself in the right faith and can lead himself to the *summum bonum*.

Metres—There seems to be no old source which discusses the metres of verses of *Āyāra* and *Sūyagada*. As already observed on p. 118 this question has been however handled in modern days by the late Prof. Jacobi and by the late K. H. Dhruva. The latter observes in *Evolution of Gujarati verse* (p. 152) as under:—

“સુત્રકલ્પના સંપ્રિત વ્યાખ્યાનમાં આધાર તરીકે સ્વીકારેલાં આચાર અને સૂયગડ અંગમાં ચાર જ જાંદનો પ્રયોગ છે, અનુષ્ટુભનો ત્રિષ્ટુભનો વૈતાલીય (પ્રા. વેઆલીય)-નો અને ગાયાનુષ્ટુલી સંસૃષ્ટિનો. સૌમાં અધિક પ્રચાર અનુષ્ટુભનો છે.”

On p. 154 he quotes a verse from *Sūyagada* (I, 1, 4, 8) and names its metre as *Sautta anuṣṭubh*. Further, on this page he says that in *Sūyagada*, *Ārcika triṣṭubh* is used 46 times, *Triṣṭubh upajāti* 92 times and *Indravajrā* 25 times. As an illustration of *Sautta triṣṭubh* he quotes on p. 156 *Sūyagada* (1, 14, 17), and for that of *Vaitāliya*, 1, 2, 2, 20 on p. 157. Here he says that in *Sūyagada* there is not a single verse in *Vṛddhavaitāliya* usually known as *Aupacchandāsika* in prosody. On p. 158 is quoted I, 2, 1, 6 as an illustration of a verse of which the 1st foot is in *Vṛddhavaitāliya* and the rest in *Vaitāliya*. The metre of which

1 For details see my intro. (pp. 58-62) to *Tattvārtha* (vol. II). For a discussion in German see F. O. Schrader's *Über den stand der Indischen Philosophie zur Zeit Mahāvīras und Buddhas* (Strassburg, 1902).

2 See *Schools and Sects in Jaina Literature* by Mr. Amulya Chandra Sen,

there is no name to be found in prosody and which is designated by K. H. Duruva as *Gāthānuṣṭubhī saṃsrṣṭi* in virtue of its being a combination of *Anuṣṭubh* and *Gāthā*, is used in both the *uddesas* of *Thīpariṇṇā* and in the ending portions of some other *ajjhayaṇas* as well. On p. 159, 3 verses are quoted from *Sūyagada*. They are: I, 4, 1, 4; I, 1, 3, 16; and I, 1, 8, 26. Out of these the 1st has its 1st and 3rd feet in *Anuṣṭubh*, the 2nd in *Vṛddhātara gāthika khaṇḍa* (18 *mātrās*) and the 4th in *Vṛddha khaṇḍa* (15 *mātrās*). As regards the remaining two verses, each has its 1st 3 feet in *Anuṣṭubh* whereas the 4th in *Gāthika khaṇḍa* of 15 and 18 *matrās* respectively. I, 2, 3, 22¹ of *Sūyagada* is in *Jāgatānuṣṭubhī saṃsrṣṭi*.

THĀNA

Thāna is the 3rd *Anga*. It is divided into ten sections known as *ajjhayaṇas*,² with no specific names for them except *Ekaṣṭhānaka*, *Dvīṣṭhānaka*, *Trīṣṭhānaka* etc., up to *Daśaṣṭhānaka*—the names probably coined by Abhayadeva Sūri in his com. on this *Thāna*. Some of these sections have sub-sections known as *uddesas*. For instance, sections II, III, IV and V have 4, 4, 4 and 3 *uddesas*, whereas the rest have none. Nevertheless each section is divided into *suttas*.³ Their total number is 783.

The entire work is mostly in prose,⁴ and each section of it deals with objects according to their number,⁵ the maximum number going up to 10. In section III (s. 128) persons are divided into 3 classes, best, mediocre and worst, and these are each further subdivided into 3 sub-classes. In section VII, are mentioned 7 *nayas* (s. 552), 7 *svaras* or the notes of the musical scale (s. 553⁶), 7

1 In the edition used by K. H. Dhruva, it seems that this is written as if it is in prose. So he modifies it slightly on p. 162n and turns it into a verse.

2 For corroboration see p. 21, fn. 1. At times *ajjhayaṇas* are called *thānas*. See the end of V, i.

3 The very 1st *sutta* is: “सुयं मे आउसं ! नेणं भगवया एवमक्खायं ।”

4 *Sutta* 553 consists of several verses.

5 “धैत्रिकादीनि पर्यायान्तराणि वृण्यन्ते तत् स्थानम्”

—Siddhasena Gaṇi's com. (p. 91) on *Tattvārtha* (I, 20)

6 Over and above the *svaras*, their *sthānas*, their generating organs animate and inanimate, the fruits of singing the musical notes, their *grāmas* and *mūrchanās*,

samudghātas or explosions (s. 586) and 7 schisms¹ (s. 587). In section VIII we come across 8 types of philosophers (s. 607), 8 *mahānimittas* (s. 608), 8 *vibhaktis* (cases) with illustrations² (s. 609) etc. Therein the 8 types of philosophers are: (1) *Egāvātis* or Monists, Theists or Monotheists, (2) *Anegāvātis* or Pluarists, (3) *Mitavādis* or Extensionists, (4) *Nimittavādis* or Cosmogonists, (5) *Sayavātis* or Sensualists, (6) *Samucchedavātis* or Annihilationists, (7) *Nitāvādis* or Eternalists and (8) *Na-santi-paraloga-vātis* or Materialists-Hedonists. In section X we have 10 types of *dravyānuyoga* (s. 727), 10 kinds of *satya* (s. 741), 10 sorts of *suddhavākyaṇuyoga* (s. 744³), 10 types of calculations (s. 747), 10 sections of the *Āngas* 7 to 9 (s. 755), 10 kinds of sons (s. 762) and 10 sorts of wonders (s. 777). At times, these enumerations contain parables in a nutshell. As for example, there are 4 kinds of baskets and also of teachers; there are 4 sorts of fish and also of mendicants; there are 4 varieties of ball and also of men etc.

SAMAVĀYA

This is the 4th *Āṅga*. It is divided into 160 *suttas*. These mostly deal with objects⁴ according to their number, and thus, in

their sources etc. are dealt with, in this *sutta*, with a passing reference to *Sakkata* (Sk. *Saṃskṛta*) and *Pāgata* (Sk. *Prākṛta*) and to *Isibhāsiya* (Sk. *Rṣibhāṣita*). The pertinent portion is as under:—

“सकृता पागता चैव दुहा भणितीओ आहिया ।

सरमंडलमि गिज्जे पसत्था इसिभासिया ॥” (p. 394)

This very verse with a variant “भणिईओ होंति दोण्णि वा” for the 2nd foot occurs in *Āṇogaddāra* (p. 131).

In short, this is a *svaramaṇḍala*, and it is entirely reproduced in *Āṇogaddāra* (s. 127).

1 See E. Leumann's article “Die alten Berichte von den Schismen der Jaina” published in *Indischen Studien* (vol. XXII, pp. 91-135).

2 The 6 verses given in this connection occur almost *ad verbatim* in *Āṇogaddāra* (s. 128).

3 “दसविधे सुखावाताणुओगे ५० तं०—चंकारे १ मंकारे २ पिकारे ३ सेतंकारे ४ सातंकारे ५ एगेत्ते ६ पुषत्ते ७ संजुहे ८ संकामिते ९ भिजे १०।”

4 “सम्यग्वायनं वर्षधरनचादिपर्वतानां यत्र स समवायः”

—Siddhasena Gaṇi's com. (p. 91) on *Tattvārtha* (I, 20)

a way continue the subject-matter of the 3rd *Āṅga*, for, *suttas* 1 to 135 enumerate different entities in rising numerical groups (*samavāyas*) of 1 to 100¹, 150, 200, 250, 300, 350, 400, 450; 500, 600, etc. up to 1100; 2000, 3000 etc. up to 10,000; 1 lac, 2 lacs etc., up to 9 lacs; 9000², 10 lacs, 1 crore and 1 *koṭākoṭi* of *sāgaropamas*. This is followed by the description of the 12 *Āṅgas*, two *rāsīs*⁴ and their sub-divisions, two types of hellish beings etc., varieties of *avadhiḥjñāna* etc., 6 types of *saṃhanana*, 6 sorts of *saṃsthāna*, 3 *vedas*, the 7 *Kulakaras* of the past *utsarpiṇī*, the names etc., of the 24 *Tīrthaṅkaras*, 12 *Cakravartins*, 9 *Vāsudevas* and 9 *Baladevas* of the present *avasarpiṇī*, names of the 24 *Tīrthaṅkaras* of the Airāvata zone and those of the *Tīrthaṅkaras* to flourish. In s. 157, *Kappa* is referred to.

VIĀHAPANNATTI⁵

This is the 5th *Āṅga* having 5 titles as noted on pp. 53-54. It is divided into 41 sections known as *saṁs*⁶, almost all of which

1 Under number 18, 18 kinds of the Brāhmī script are mentioned, and under number 36, names of the 36 *ajjhayaṇas* of *Uttarajjhayaṇa* are given. This latter topic must have been incorporated in *Samavāya* after its compilation, and same must be the case with the mention of *Nandī* therein.

2 As regards this incongruity Abhayadeva Sūri observes on p. 106^a:—

“इदं च सहस्रस्थानकमपि लक्षस्थानाधिकारे यदधीतं तत् सहस्रशब्दसाधर्म्याद् विचित्रत्वाद् वा सूत्रगते-
ल्लेखकदोषाद् वेति ।”

3 The data regarding the extents of these *Āṅgas* do not tally with their present extents.

4 They are: (i) *jīvarāsī* and (ii) *ajīvarāsī*.

5 Ten different meanings of this title are noted by Abhayadeva Sūri in his com. (pp. 2-3) on this work. Therein he has suggested the following Samiskṛta equivalents of this title:—

(1) व्याख्याप्रज्ञप्ति, (2) व्याख्याप्रज्ञप्ति, (3) विवाहप्रज्ञप्ति, (4) विवाहप्रज्ञप्ति, (5) विवाह-
प्रज्ञप्ति, (6) विवाहप्रज्ञप्ति.

6 This word is used in the beginning of the 2nd *saṁ*. In *Samavāya* (s. 81) we have: “विवाहपन्नत्तीय एकासीति महाजुम्मसया पन्नत्ता”. Abhayadeva Sūri, while commenting upon this says on pp. 88^b and 89^a:—

“व्याख्याप्रज्ञप्त्यामेकाशीतिमहाजुम्मशवानि प्रज्ञप्तानि, इह च ‘शत’शब्देनाध्ययनान्युच्यन्ते, तानि कृत-
युग्मादिलक्षणराशिविशेषविचाररूपाणि अत्रान्तराध्ययनस्वभावानि तदवगमावगम्यानीति ।”

have sub-divisions styled as *uddesas*¹, and these, too, are further divided into *suttas*. Abhayadeva Sūri observes in his com. (p. 8) on this work that it has 10,000 *uddes'akas*, 36,000 *praśnas*² and 2,88,000 *padas*. But, in *Samavāya* (s. 140) and *Nandī* (s. 49) the numbers for the *padas* are given as 84,000 and 1,44,000 respectively.

As regards the subject-matter³, various topics are discussed in this work. But, since there seems to be no inter-connection between the *uddesas* of one and the same *saṁ*, much less between those of the different *saṁs*, we find that for getting a complete view of any one topic, we have often to refer to different *uddesas* of the various *saṁs*. *Śrībhagavatīsāra*, a *chāyānuvāda* prepared by Mr. G. J. Patel, however, solves this difficulty; for, he has re-arranged the *suttas* and grouped them according to the subject they deal with. In doing so, he has divided the work into 10 *khaṇḍas* with their respective titles as under:-

Sādhana, *cāritra*, *siddhānta*, *anyatārthika*, *vijñāna*, *guṇita*, *kutūhala*, *deva*, *nāraka* and *anyajīva*, with the word *khaṇḍa* added to each of them.

- 1 *Saṁs* 1 to 8, 12, 13, 14, 18, 19 and 20 have each 10 *uddesas*, the 9th and the 10th have each 34, the 11th 12, 15th none, 16th 14 and 17th 17. *Saṁs* 21 to 41 have the number of their *uddesas* as under:-

80 (8 *vaggas*), 60 (6 *vaggas*), 50 (5 *vagga*), 24, 12, 11 (*thāṇas*), 11, 11, 11, 11, 28, 28, 124, 124, 132, 132, 132, 132, 132, 231 and 196. The *saṁs* 33 and 34 have each 12 *avantarasaṁs*, and *saṁs* 35 to 40 have each 12 *mahājummasaṁs*.

The significant titles of almost all these *uddesas* are mentioned in verse, mostly in the beginning of each of the *saṁs*, and the corresponding verse is styled as *saṁgrahanīgāthā* (vide the beginning of the com. of the 6th *saṁ*).

- 2 Most of these *praśnas* are asked by Indrabhūti Gautama to Lord Mahāvīra; for, only at times we find that his other pupils Agnibhūti, Vāyubhūti, Maṇḍi-
taputra, Mākandiputra and Roha, Jayantī, a Śrāvikā, and some non-Jainas ask him a question. In the answers given to these questions by Lord Mahāvīra we come across a queer case (XVIII., 3; s. 619) where Gautama is addressed instead of Mākandiputra, though the answer is in connection with the question asked by the latter. This is due to an answer being here reproduced from *Paṇṇavaṇṇā* (XV, 1). Vide its com. (p. 742^a).

- 3 “व्याख्यायन्ते जीवादिगतयो यत्र नयदारेण प्ररूपणाः क्रियन्ते सा व्याख्याप्रवृत्तिः।”

—Siddhasena Gaṇi's com. (p. 91) on *Tattvārtha* (I, 20).

It may be here remarked that the following lines occur in *Śrābhagavatīsāra* (p. 300):—

“હું હમણીં મરણ પામવાનો નથી, પણ ૧૬ વર્ષ જીવવાનો છું. માટે તું મેંદિક નગરમાં રેવતી ગૃહપત્ની છે, તેને ત્યાં જ. તેણે મારે માટે બે કપ્પતર રાખીને તૈયાર કર્યાં છે. પણ તેને કહેજો કે મારે તેમનું કામ નથી; પરંતુ ગદ્દ કાલે ખિલાડાએ મારેલા કુકડાનું માંસ તેણે તૈયાર કરેલું છે, તે મારે માટે લઈ આવ.”¹

This translation was greatly resented by the *Jainas* especially when Mr. G. J. Patel's article “મહાવીરસ્વામીનો માંસાહાર” got published in *Prasthāna* (Pustaka XXVI, No. 1, pp. 66–74, Sāmvat 1995, Kārtika). Several articles² were written as a rejoinder by some of the *Jaina* Sādhus and others. There they have pointed out that the words કપોય, મજ્જાર and કુકુડ³ do not here mean a pigeon, a cat and a cock; but stand for કુમાળ, વાયુવિશેષ or વિરાલિક (a kind of *vanuspati*) and બીજપૂરક respectively. They have further supported their view by quoting *Nighaṇṭus* and *Suśrutasaṃhitā* (XLVI).

I may note in passing that in II, 5 (s. 112) a spring (*haraṇi*) of hot water in Rājagṛha is described, and in XII, 6 (s. 453) there are mentioned 9 names of Rāhu.

In the end, I may mention that by way of cross-references, the following *Āgamas* are alluded to, in this 5th *Aṅga*:—

(1) *Rāyappasenaijja* (s. 133), (2) *Jīvājīvābhigama* (s. 114), (3) *Jambuddhivapaṇṇatti* (s. 362), (4) *Paṇṇavaṇṇā* (s. 173), (5) *Anuogaddāra* (s. 593), (6) *Ovavāṇṇa* (s. 383), (7) *Nandī* (s. 732) and (8) *Āvassaya* (s. 384).

Āyāradasā, too, is noted in *A His of Ind. Lit.* (vol. II, p. 443).

1 The original passage is as under:—

“તં ગચ્છહ ણં તુમં સીહા ! મેંદિયગમં નગરં રેવતીયં ગાહાવતિળીયં મિદે । તત્થ ણં રેવતીયં ગાહાવશ્ચ મમ અદ્ધાપ વુવે કપોયસરીરા ઉવક્કહિયા તેહિ નો અદ્ધો અત્થિ । સે અળ્લે પારિયાસિપ મજ્જારકહે કુકુડમંસપ તમાહરહિ, ઇણ અદ્ધો !”—XVII, 9; s. 557.

2 Four of them have been published in *Jaina satya prakāśa* (vol. IV, nos. 6 and 7). Therein the articles of Ānandasūgarā Sūri and Vijayalāvaṇṇa Sūri deserve to be specially noted.

3 These words may have been singled out with a view to making the pertinent lines construable according to the 4 different *anuyogas*.

This *Āṅga* throws light on the biography¹ of Lord Mahāvīra. For, not only do we here come across his various names but we find those of his several pupils, that of his pseudo-pupil Gosāla,² those of his antagonists Jamālī³ and others, and those of his contemporaries who were the followers of Lord Pārśvanātha. Further, this *Āṅga* (VII, 8; s. 299) mentions Vajji Videhaputta who conquered nine Mallāi rulers and nine Lecchāi rulers. It furnishes us with information about the initiation of Jayanti, sister of the father of King Udayana.⁴ Over and above this, in the 9th *saḍ* (33; s. 380) we come across the various tribes to which the female attendants of Devānandā belonged.⁵ Names of the 16 *jātis*, *grahas* and heretical sciences viz. the 4 *Vedas*, *Itihāsa*, *Nighaṇṭu*, *Vaidika Upāṅgas* and *Śaṣṭhitantra*⁶ are here mentioned. Albrecht Weber in a note to his famous *Lectures on the History of Indian Literature* (2nd German edn., 1876) has referred to the atomistic theory of *Jaina* philosophers as found in this fifth *Āṅga*.

NĀYĀDHAMMAKAHĀ

This is the 6th *Āṅga*. Its name is mentioned in Samskr̥ta in two or three ways, and it gives a nice food to one interested in etymological discussions.⁸ This 6th *Āṅga* is divided into two

1 In IX, 33; s. 381 we come across an account of the meeting of Lord Mahāvīra with his mother Devānandā. As stated therein, at the sight of Lord Mahāvīra, milk began to flow from the breasts of this woman, her arms swelled beside her bangles, her bodice got stretched, and she experienced horripilation.

2 See the 15th *saḍ*. Its English translation by R. Hoernle has been published as an appendix in his edition of *Uvāsagadāsā* (Bibliotheca India, Calcutta, 1888-1890). This *saḍ* is referred to by W. W. Rockhill in *The life of the Buddha and the early History of his Order*, 1884.

3 See IX, 33. 4 See XII, 2.

5 “विलास्याहिं वामणियाहिं बडहियाहिं बब्बरियाहिं ईसिगणियाहिं जेण्हियाहिं चारुगणियाहिं पल्लवियाहिं ल्हसियाहिं लुडसियाहिं आरबीहिं दमिलीहिं सिंधलीहिं पुळ्ळीहिं पुक्खलीहिं मुळ्ळीहिं सवरीहिं पारसीहिं” (s. 380). Cf. the 6th *Āṅga* (s. 18) and the 10th (s. 4).

6 For details about this work see *Purātattva* (V, p. 81).

7 This is also named as *Nāyasūya*. Vide *Nāyādhamaḥkāḥ* (II; p. 246^b).

8 See Malayagiri's com. (pp. 230^b and 231^a) on *Nandī* and “भगवानं महावीरं धर्मक्याणो” (p. 179), a Gujarātī translation of the 6th *Āṅga*.

suyakkhandhas named as *Nāya*¹ and *Dhammakahā*.² The former has 19 subdivisions³, each styled as *ajjhayaṇa*; and the latter has 10⁴, each styled as *vagga*. Further, each *vagga* has subdivisions⁵, each known as *ajjhayaṇa*.

As regards the contents, we have in the 8th *ajjhayaṇa*, the narration of Malli, the 19th *Tīrthaṅkara* as a female. She gets a *mohanaghara* ("a house intended for confusion") prepared in order to make the six princes (who wooed her) realize the filth of the human body and thereupon make them decide to renounce the world. In the 9th, we come across a mariner's fairy tale. Herein is mentioned the winged horse as is the case with the *Valahassa-jātaka* (No. 196). The 16th *ajjhayaṇa* furnishes us with a narration of Doṇaī (Sk. Draupadī) in the form of a story of her rebirth.⁶

In the 2nd *suyakkhandha*⁷ there is a story of the goddess Kālī.

1-2 Each of these names occurs in plural.

3 Their names are given in the following verses of this very work:—

“उक्खित्तणाए १ संघाडे २ अंडे ३ कुम्मे ४ य सेल्लो ५ ।
 तुंब ६ य रोहिणी ७ मल्ली ८ मायंसी ९ चंदिमा १० इ य ॥
 दावस्वे ११ उदगणाए १२ मंडुक्के १३ तेयली १४ वि य ।
 नंदीकले १५ अवरकंका १६ अतिन्ने १७ छंसमा १८ इ य ॥
 अवरे य पुंडरीयणा य १९ दयुणवी सतमे ।”

It is said that out of these, the 14th *ajjhayaṇa* may be compared with *Avassayacunṇi* (pt. II) where *paccakkhāṇa* is explained.

4 “दोच्चस्स णं भंते! सुयक्खंभस्स धम्मकहाणं समणेणं जाव संपत्तेण के अहे पन्नते? पवं खलु जंघु! समणेणं जाव संपत्तेणं धम्मकहाणं दस अंगा पन्नत्ता”—II, 1; s. 148.

5 Their respective numbers are 5, 5, 54, 54, 32, 32, 4, 4, 8 and 8. The total comes to 196.

6 In *A His. of Ind. Lit.* (vol. II, p. 449) it is remarked: “This is a monkish corruption of the legend from the Mahābhārata of Draupadī's marriage to the five brothers.”

7 As regards this *suyakkhandha*, Prof. Winternitz observes:—

“Book II of this Aṅga is a complete contrast to Book I both in form and contents, and is more closely associated with the seventh and the ninth Aṅgas.”—*Ibid.*, p. 448

This entire work¹ deals with² narratives³ which have a moral and religious purpose behind them.⁴ They excite interest and attest attention, are free from sectarian spirit and are useful to persons of any and every school of thought. Such is the opinion expressed by Mr. D. B. Kalelkar in Gujarātī, in his foreword to the Gujarātī translation⁵ of this work.

This *Āṅga* (I, 1; s. 17), too, supplies us with names of some of the *anārya* tribes. Furthermore it mentions 16 jewels⁶ (I; s. 16) and 72 *kalās* (I; s. 20), and refers to 18 Deśī languages (I; s. 22), 4 *Vedas* and *Saṣṭhitantra*, 16 diseases⁷ (XIII; s. 100) etc.

- 1 Herein almost in the beginning we come across the following line:—

“जति ण भंते ! समणेण भगवया महावीरेण...पंचमस्स अंगस्स अयमट्ठे पन्नत्ते, छट्ठस्स ण अंगस्स ण भंते ! णायधम्मकहाणं के अट्ठे पन्नत्ते ? !”

Similar lines are to be met with, in the *Āṅgas* 7 to 11. From this it may be deduced that the meanings of *Āṅgas* 5 to 11 have been propounded by Lord Mahāvīra.

- 2 Narratives, apologues, fables and the like wherein are clothed ethical and religious truth in the graceful and pleasing drapery of metaphor, serve a useful purpose of engaging the attention, of impressing the memory and strewing the path to abstract dogmas with flowers. This is what Rev. J. Long has said in his work entitled as *Scripture truth in Oriental Dress* (p. i).
- 3 “ज्ञाताः-दृष्टान्तास्तानुपादाय धर्मो यत्र कथ्यते ता ज्ञातधर्मकथाः ।”

—Siddhasena Gaṇi's com. (p. 91) on *Tattvārtha* (I, 20)

- 4 The narrative of 4 daughters-in-law of a merchant given in VII (s. 63) may be cited as an instance. For its extract in English see *A His. of Ind. Lit.* (vol. II, p. 446).
- 5 This has been published in the Puṣṭijābhāi Jaina Granthamālā No. 3, 1981.
- 6 The pertinent lines are:—

“रयणाणं १ वहराणं २ वेरुलियाणं ३ लोहियकूखाणं ४ मसारगल्लणं ५ हंसगम्भाणं ६ पुल्लगाणं ७ सोमधियाणं ८ जोहरसाणं ९ अंकाणं १० अंजणाणं ११ रयणा(या)णं १२ जायरूवाणं १३ अंजण-पुल्लगाणं १४ फलिहाणं १५ रिद्धाणं १६ अहावायरे पोगले परिसाडेइ.”

This same passage occurs almost *ad verbatim* in *Rāyapaseṇiya* (s. 8). By रयण is here meant कक्षयण.

Ten gems are noted in *Kummaṇḍuttacariya* in the following verse:—

“सोमन्धिय-कक्षयण-मरगय-गोमेय-इन्दनीलाणं ।

जलकान्त-सुरकान्तय-मसारगल्ल-सङ्क-फलिहाणं ॥ ७४ ॥”

In *Arthadīpikā* (p. 159^a) 60 kinds of jewels are mentioned.

- 7 See pp. 116 and 136.

In IX; s. 90, we come across a pretended elegy¹ of Rayana-divadevayā. In passing it may be noted that in this *Āṅga*, there are used reduplicatives² e. g. कर(ड)क(ड)स्व (IX; s. 80), तत्तद्धेत (IX; s. 80), धमधमेत (IX; s. 81), मिसिमिसेमाणे (I; s. 27) etc.

While concluding this topic, I may mention that in this *Āṅga* we come across some graphic descriptions e. g. those of the bed-chamber of Dhāraṇī (I; s. 9), a voyage (VIII; s. 69), a Piśāca (VIII; s. 69), a ship-wreck (IX; s. 80) etc. Moreover, the six seasons are described in 6 verses, one for each of them (vide IX; s. 81).

In the end it may be remarked that the Mss. of this 6th *Āṅga* present many different readings.³ Some of them are noted⁴ and explained⁵ by Abhayadeva Sūri in his com. on it.

UVĀSAGADASĀ

This is the 7th *Āṅga*. It consists of 10 *ajjhayanās* noted on p. 105, fn. 2. Out of them the first enumerates, in minute details, the various vows and observances undertaken by Ānanda⁶ and his wife in the presence of Lord Mahāvira. Ānanda, on his leading a pious life as a lay adherent (*uvāsaga*⁷) for 20 years, attains *avadhiññāna*.

The next 4 *ajjhayanās* furnish us with the lives of 4 other lay adherents who did not give up their vows, even though each

1 This is perhaps the earliest to be met with, in the *Jaina* literature.

2 It may be noted in this connection that an interesting article entitled *Reduplicatives in Indo-Āryan* and written by Dr. S. M. Katre has been published in "Bulletin of the Deccan College Research Institute" (vol. I, no. 1, pp. 60-70), and a list of onometopoetic words occurring in Puṣpa-danta's *Nāyakaumāracarīya* (an Apabhraṃsa work of the 10th century) is given in its edition by Prof. Hirālāl Jain on p. lvii.

3 Out of them, those occurring in 3 Mss. deposited at B. O. R. I. and in Abhayadeva Sūri's com. are given by Prof. N. V. Vaidya, in his edition (pp. 231-245) of this *Āṅga*.

4 See pp. 8^a, 16^a etc.

5 See p. 16^a etc.

6 For analysis and episode of this Ānanda, one of the ten Mahāśrāvakas, see R. Ch. Dutt's *A History of civilization in Ancient India* (vol. II).

7 "उपासकैः-श्रावकैरेवं स्थातव्यमिति येष्वध्ययनेषु दशसु वर्ण्यते ता उपासकदशाः"

—Siddhasena Gaṇī's com. (p. 91) on *Tattvārtha* (I, 20).

of them was threatened by one god or another, with the loss of the life, relatives, health and property respectively.

The 6th deals with the life of Kuṇḍakoliya whose faith remains unshaken in Lord Mahāvīra's teachings, though they are denounced by a god while propounding the tenets of Gosāla to him.

The 7th supplies us with a story of Saddālaputta, formerly a devotee of Gosāla. Lord Mahāvīra convinces him by arguments that the doctrine of Gosāla is faulty. Thereupon he becomes a staunch convert, so much so that an attempt made by Gosāla himself to make him re-embrace his faith, fails.

The 8th illustrates as to how Revai (Sk. Revati) harasses her husband Mahāsaya by subjecting him to temptations to enjoy sensual objects. He however remains firm, and Revai suffers for rejecting Jainism.

The 9th and the 10th *ajjhayanās* deal with the quiet and peaceful lives led by Nandiṇīpiya and Śālihiṇīpiya, the two great devotees of Lord Mahāvīra, out of 10.

On the whole, this 7th *Āṅga* furnishes us with materials which give us a vivid picture of the social life of those days. Incidentally I may note that s. 184¹ mentions some of the vessels used in those days, and the *suttas* 94-95, 101-102 and 107 supply us with a graphic description of Piśāca, an elephant and a serpent—the 3 forms assumed one after another by a god who had come to verify the statement of Indra regarding the unflinching faith of Kāmadeva, one of the Mahāśrāvakas of Lord Mahāvīra.

- 1 “तत्थ णं बह्वे पुरिसा दिण्णमइभत्तवेयणा कल्लकल्लिं बह्वे करए य वारए य पिहणए घणए य अद्धघणए य कलसए य अलिजए य जम्बूलए य उट्टियाओ य करेन्ति।”

Abhayadeva Sūri, while commenting upon this says:—

“करकान्-वार्धटिकाः, वारकाश्च-गडुकान्, पिठरकान्-स्थालीः, घटकान् प्रतीतान्, अर्द्धघटकाश्च-घटार्द्धमानान्, कलशकान्-आकारविशेषवतो बृहद्घटकान्, अलिजराणि च महदुदकभाजनविशेषान्, जम्बूलकाश्च लोकलुब्धाऽवसेयान्, उट्टिकाश्च-सुरातैलादिभाजनविशेषान्.”

Other vessels such as कडाहय (s. 129), कडिल (s. 94), कलन्द (s.), किलज (s. 94), कोट्टिया (s. 94) are mentioned. Further अहरी (s.), निसापाहाण (s. 94) and निसालोड (s. 94) occur in this *Āṅga*, and they mean a crushing stone, a broad rectangular piece of stone and a cylindrical piece of stone respectively. The last two are spoken of, as निसार and निसातर in Gujarātī and as पाटा and वरवेदा in Marāṭhī.

ANTAGADĀSĀ

This 8th *Āṅga* consists of only one *suyakkhandha*. It has 8 *vaggas*¹ with 10, 8, 13, 10, 10, 16, 13 and 10 *ajjhayanās*² respectively. It deals with the lives of the *Antakṛtkevalins* or those who attained omniscience when they were about to die and who on their death became *Siddhas* (liberated).³ The narratives given here are not complete by themselves. For instance, the narration of Prince Goyama given in the 1st *ajjhayaṇa* goes only so far as the dream of Dhāriṇī; for a further link up to the list of wedding presents we have to take passage *mutatis mutandis*, from the *Bhagavaṇi* (XI, II; s. 430); then, after two short paras taken from this 8 and 5th *Āṅgas* respectively, the material upto the taking of the vows is to be supplied from the 6th *Āṅga*; and thereafter this 8th *Āṅga* gives a little bit of information which gets completed on our referring to the 5th *Āṅga*.

The 1st 5 *vaggas* supply us with some information about the city of Bārāvai (Sk. Dvārāvati), Vasudeva, Devakī⁴ and her 8 sons, Kaṇha (Sk. Kṛṣṇa) being the 7th, and the destruction of Bārāvai.

In the 6th *vagga* we have the story of Muggarapāṇi and that of Prince Āimutta⁵. The latter is a riddle story, its seed, so to say being implanted in the following riddle:—

“जं चेव जाणामि तं चेव न जाणामि । जं चेव न जानामि तं चेव जानामि”⁶

The 7th *vagga* mentions the names of the 13 queens of Seṇiya and the 8th, penances such as Rayanāvali, Kaṇagāvali, Sihaṇikkiliya (small and big), Savvaōbhadda (small and big) and Muttāvali.

1 This shows that this *Āṅga* is wanting in 2 sections. So some are inclined to interpret its title as ‘the fortunes or vicissitudes of the *Antagaḍas*’. They do not translate *dasā* as ‘ten’.

2 See p. 106, fn. 1.

3 Cf. अन्तकृतः—सिद्धास्ते यत्र ख्यायन्ते वर्धमानस्वामिनस्तीर्थं प्तावन्त इत्येवं सर्वकृतान्ता अन्तकृताः ।”

—Siddhasena Gaṇi’s com. (p. 91) on *Tattvārtha* (I, 20)

4 At the sight of her 1st 6 sons she experiences a similar condition as done by Devānandā and described in the 5th *Āṅga*. See p. 129, fn. 1.

5 For a portion of his life see the 5th *Āṅga* (V, 3; s. 187).

6 Cf.—“यस्यामतं तस्य मतं मतं यस्य न वेद सः । अविज्ञातं विज्ञानतां विज्ञातमविज्ञानताम् ॥”

—*Kenopaniṣad* (II)

ANUTTAROVĀYĀDASĀ

This is the 9th *Āṅga*. It is divided into 3 *vaggas*, each of which is further subdivided into 10, 13 and 10 *ajjhayaṇas* respectively.¹ It deals with the lives of persons who after their death, were born as gods in Anuttaravimāna² and who will therefrom descend to this world; will attain a human birth and will achieve final emancipation. In short, it treats about *Ekāvatārins*, most of whom are the sons of King Sepiya. It may be noted that the *kathās* given here are not everywhere complete, but portions of the former ones are referred to, in short, in the latter ones. In the 3rd *vagga* we have a description of Dhanya's body immensely reduced on his having practised austerity. This description begins with his feet and ends with his head. The last *sutta* mentions some of the noble attributes of Lord Mahāvira.

PANHĀVĀGARANA

This work somehow looked upon as the 10th *Āṅga* is divided into 10 *ajjhayaṇas*, out of which the 1st five deal with *āsrava* and the last five, with *saṃvara*³. We find herein names of *anārya* tribes (s. 4) and those of 9 *grahas*. The contents of this work widely differ from those of *Panhāvāgarana* noted in *Thāṇa* and *Nandī*. In *Nandī* this work is said to have consisted of 108 *praśnas*,⁴ 108 *apraśnas* and 108 *praśnāpraśnas*, *vidyātīśayas* and discourses of saints with Nāgakumāras, and other Bhavanapatis. Malayagiri Sūri interprets *praśnas*, *apraśnas* and *praśnāpraśnas* as under:—

“या विद्या मन्त्रा वा विधिना जप्यमानाः पृष्टा एव सन्तः शुभाशुभं कथयन्ति ते प्रश्नाः तेषामष्टोत्तरं शतं, या पुनर्विद्या मन्त्रा वा विधिना जप्यमाना अपृष्टा एव शुभाशुभं कथयन्ति तेऽप्रश्नाः तेषामष्टोत्तरं शतं, तथा ये पृष्टा अपृष्टाश्च कथयन्ति ते प्रश्नाप्रश्नाः”

Thus it will be seen that the extinct work mostly dealt with *vidyās* and *mantras*.

1 For their names see p. 107, fn. 4.

2 Cf. “अनुत्तरोपपादिका देवा येषु ख्याप्यन्ते ता अनुत्तरोपपातिक्रशाः”

—Siddhasena Gaṇi's com. (p. 91) on *Tattvārtha* (I, 20)

3 In s. 21, we have 60 synonyms for *ahiṃsā*.

4 Cf. “प्रक्षितस्य जीवादेर्यत्र प्रतिवचनं भगवता दत्तं तत् प्रभक्ष्याकरणम्”

—Siddhasena Gaṇi's com. (p. 91) on *Tattvārtha* (I, 20)

VIVĀGASUYA

This is the 11th *Āṅga*. It deals with the fructification or matured fruits (*vivāga*)¹ of deeds, bad and good, done in previous births.² This work is accordingly divided into two *suyakkhandhas* styled as *Duhavivāga*³ and *Suhavivāga*,⁴ the former occupying a space about 7 times that occupied by the 2nd. Each of these furnishes us with ten narratives.⁵ These narratives describe the lives of ten persons. Therein their two lives as a human being are given in details whereas their subsequent transmigrations in the *samsāra* and their attaining liberation in the end, are summarily disposed of. In the *Duhavivāga* all the 10 persons concerned are not males as is the case with *Suhavivāga*; but, there are only 8 males, the remaining two being females.

This *Vivāgasuya* can be looked upon as a work on *kathc̣-nuyoga* as it deals with narratives. These narratives supply us with a beautiful picture of the society of those days when this work was composed. For instance, we learn therefrom (§9) that a blind man led by a man having eyes and having a stick held in front of him used to earn his livelihood by going to various houses and by creating a feeling of compassion for him in the persons he came across. The mention of 16 diseases (§22) viz. *asthama*, cough, fever, burning sensation in the body, pain in the stomach or belly, fistula, piles, indigestion, an eye-disease, head-ache, loss of appetite, pain in eyes and ears, itching, dropsy and leprosy and over and above this, that of *aggiū* (§ 27), a disease which rapidly consumed anything when eaten and which according to Abhayadeva Sūri, is known as *bhasmaka*, give us an idea of the diseases known in those days. The remedies in the case of the 1st 16

1 Cf. "विपाकः-कर्मणामनुभवस्तं सञ्चयति-दर्शयति तद् विपाकसूत्रम्"

—Siddhasena Gaṇī's com. (p. 91) on *Tattvārtha* (I, 20)

2 This may remind a *Bauddha* scholar of *Avadānaśataka* and *Karmaśataka*.

3-4 Each of these names is mentioned in plural in *Vivāgasuya*. See § 4.

5 In *Suhavivāga* only the first narrative is given in full, whereas the rest, in bare outlines.

diseases (§ 23) such as various kinds of enema, purgatives, vomitings, medicated baths etc., show how far the medical science was then developed. So far as surgical science is concerned, cutting of veins and skin for making them bleed, deserves to be noted.

Propiation of deities for begetting progeny¹ (§ 138), fanciful longings of women when pregnant (§ 40, 68), throwing of a still-born child on a dung-hill (§ 47) or placing it under a cart (§ 95) and then bringing it back with the belief that it may thereby live long (§ 47), human sacrifices (§ 107) for winning the favour of deities, festivals in honour of Indra and others (§ 11), extremely barbarous and cruel ways of inflicting punishments for theft and adultery (§ 37, 63) and the various instruments etc. used by jailors for inflicting corporal punishments to prisoners (§ 120-121), proficiency of harlots (§ 34), and various preparations of flesh etc. (§ 66, 93, 135, 151) are some of the aspects of the society which are reflected in the narratives given in this *Āṅga*.

OVAVĀIYA

This work is considered as the 1st *Uvaṅga*.² Herein are described in full, the city of Campā, the sanctuary of Puṇṇabhadda and the garden surrounding it, the Asoga tree therein, King Kūṇiya alias Bhimbhasāraputta, his queen Dhārīṇī and Lord Mahāvīra, to name a few out of many. These descriptions are reproduced, indicated by the word *vaṇṇa* or abbreviated by introducing the word *jāva*, when they are required elsewhere; for, this *Uvaṅga* is practically the 1st work codified at the council of Valabhī. Over

1 Some females are over-anxious to have a child. *Sutta* 137 describes their longings which can be compared with *Abhijñānaśākuntala* (VII, 17). Further, the wording of this *sutta* is identical with s. 5 of the 8th *Āṅga* (III, 8). So the description given in s. 137, ought to have been abbreviated by using *jāva*, and, if, at all, it was to be given in full, it ought to have been so done in s. 40.

2 Siddhasena Gaṇi, too, believes so, in case such an inference can be drawn from the following line occurring in his com. (p. 27) on *Tattvārtha* (VI, 14):

“उपाङ्गानि औपपातिकप्रभृतीन्वद्वाथानुवादीनि”

3 In *Über ein Fragment der Bhagavati* a similar description of Lord Buddha is given by Dr. A. Weber.

and above this work being a store-house of splendid descriptions, it has a historical importance, too, as it refers to Lord Mahāvira's *samosarāṇa* in Campā and the pilgrimage of Kūṇiya to that place. Further, the various attainments and penances¹ of the saints of Lord Mahāvira are here mentioned in details, and this is followed by the description of various celestial beings² who come to attend upon Lord Mahāvira. His sermon delivered on this occasion may be looked upon as the last item of the 1st part³ which may be named as *Samosarāṇa*. The 2nd part opens with the description of Indrabhūti's journey to Lord Mahāvira, and various questions (regarding the re-births) asked by the former to the latter. *Sutta* 74 deals with various *Tāvāsas*, and the following ones up to s. 100 with *Parivāyagas*, *Ammaḍa* being one of them. His subsequent life as Dadhapaṇṇa is then dealt with. In the end we have exposition about the *samugghāya* resorted to, by some of the omniscient beings, description of the abode of the liberated and the condition therein. *Suttas* 168-189 which form the ending portion, are in verse, whereas the preceding portion is mostly in prose.

RĀYAPASENIYA

This *Uvaṅga* deals with the birth of King Paësi as Sūriābha deva, his celestial grandeur and enjoyments, his staging of a drama and a dance in the presence of Lord Mahāvira, the description of his *vimāna*, and a dialogue regarding the identity of soul and body between Paësi and Kesi Gaṇadahara, a follower of Lord Pārśva. Prof. Winternitz attaches immense value to this dialogue; for, he considers it as a beautiful piece of literature.⁴ As regards the title etc. of this *Uvaṅga*, it may be noted that in the 5th *Āṅga* (s. 133) and elsewhere⁵, too, it is mentioned as *Rāyappaseṇaijja*.

1 In s. 30 these are treated at length.

2 *Sutta* 38 furnishes us with a description of celestial damsels.

3 The author has not divided the work into 2 parts; but this is what some of the modern scholars do.

4 See *A His. of Ind. Lit.* (vol. II, p. 455).

5 See *Āvassayacūṇṇi* (pt. I, p. 142).

JĪVĀJĪVĀBHIGAMA:

This *Uvaṅga* is divided into 9 sections² known as *pratipattis*.³ It deals with the fundamental principles of Jainism, and thus furnishes us with details about the animate and inanimate objects. The 3rd *pratipatti*⁴ contains the description of continents and oceans, and it is looked upon by Prof. Winternitz as an interpolation (vide *A His. of Ind. Lit.* vol. II, p. 456). The entire treatment in this *Uvaṅga* is in the form of questions and answers, as is the case with the 4th *Uvaṅga*.

PANNAVANĀ:

This *Uvaṅga* is a master-piece of *Jaina* philosophy. It is divided into 36 sections, each known as *payā*. Each of these *payas* deals with one particular topic in all its aspects and may be hence looked upon as a thesis on the subject concerned, in an epitomized form. These 36 *payas* are named in *Prākṛta* in v. 4-7⁵. Malayagiri Sūri in his com. (p. 6^b) on this work mentions their names in *Saṁskṛta*. They are: (1) *Prajñāpanā*, (2) *Sthāna*,

1 This is styled as *ajjhayaṇa* in its *sutta* I.

2 In *A His. of Ind. Lit.* (vol. II, p. 456) the number of sections has been given as 20. This gives rise to a set of questions: Is this a slip or is it owing to some other method of counting? And, if latter, what is that method?

3 This name occurs in Malayagiri Sūri's com. on this 3rd *Uvaṅga*. Furthermore, therefrom we learn the specific names of one and all the *pratipattis*. They are *Dvividhā*, *Trividhā* etc. up to *Daśavidhā*.

4 This is the biggest section out of 10.

5 This is styled as *ajjhayaṇa* in v. 8, and it is referred to in *Jīvājīvābhigama* (s. 106).

6 Cf. "पञ्चवणा १ ठाणाइं २ बहुवत्तव्वं ३ ठिईं ४ विसेसा ५ य।

वक्कन्ती ६ ऊसासो ७ सन्ना ८ जोणी ९ य चरिमाइं १० ॥ ४ ॥

भासा ११ सरीर १२ परिणाम १३ कसायं १४ इन्दिय १५ पञ्चोगे १६ य।

केसा १७ कायठिईं १८ या सम्मते १९ अन्तकिरिया २० य ॥ ५ ॥

ओगाहणसण्ठाणा २१ किरिया २२ कम्मे इयावरे २३।

[कम्मस्स] बन्धय २४ [कम्मस्स] वेद २५ [ए] वेदस्स, बन्धय २६ वेयवेयय २७ ॥ ६ ॥

आहारे २८ उवओगे २९ पासणया ३० सन्नि ३१ सज्जे ३२ चेव।

ओडी ३३ पवियारण ३४ वेदणा ३५ य ततो समुग्घाय ३६ ॥ ७ ॥"—*Pannavana*

(3) Bahuvaktavya, (4) Sthiti, (5) Viśeṣa, (6) Vyutkrānti, (7) Ucchvāsa, (8) Sañjñā, (9) Yoni, (10) Carama, (11) Bhāṣā, (12) Śārīra, (13) Paripāma, (14) Kaṣāya, (15) Indriya, (16) Prayoga, (17) Leśyā, (18) Kāyasthiti, (19) Samyaktva, (20) Antakriyā, (21) Avagāhanāsthāna, (22) Kriyā, (23) Karma, (24) Karmabandha, (25) Karmavedaka, (26) Vedabandhaka, (27) Vedavedaka, (28) Āhāra, (29) Upayoga, (30) Darśanatā, (31) Sañjñā (32) Saṁnyama, (33) Avadhi, (34) Pravacāraṇā, (35) Vedanā and (36) Samudghāta.¹

To my mind, this work is, in short, an encyclopedia of Jainism, and if one properly studies it with *Viāhapaṇṇatti*, it may make that individual a past-master of Jainism. It may be mentioned *en passant* that its 1st *paya* (s. 36-37) furnishes us with a geographical-ethnographic outline; for, herein there is a mention of the *Āriyas* (*Aryas*) and *Milikkhus* (*Mlecchas*) with their habitations.

SŪRIYAPANṆATTI

This *Uvāṅga* is a work on astronomy from a *Jaina* standpoint. It is divided into 20 sections, each of which is styled as *pāhuda*. This is likely to remind one of the sub-divisions of the *Purvas*. The importance of this work for the study of the ancient Indian astronomy has been emphasized by various European scholars; e. g. Prof. H. Jacobi (*S. B. E.* vol. XXII, intro. p. XL), Prof. E. Leumann (*Bezeihungen der Jaina-Literatur zu Andern Literatur-kreisen Indiens*, pp. 552-553) and Dr. G. Thibaut (*Astronomie, Astrologie und Mathematik* and *J. A. S. B.* vol. XLIX, p. 108).

This work deals with the moon, too. So Prof. Winternitz is inclined to believe that "it almost looks as though the original *Candā-Paṇṇatti* had been worked into the *Sūra-Paṇṇatti*". Vide *A His. of Ind. Lit.* (vol. II, p. 467).

JAMBUDDĪVAPANṆATTI

This is so to say a work on *Jaina* cosmology. It is divided into seven sections, each known as *vakkhakkāra*. In the 3rd section,

¹ *Payas* 3, 5, 6 and 33 are also named as *Alpabahutva*, *Paryāya*, *Upapāto-dvartanā* and *Jñānaparipāma*.

there is a description of Bhāratavarsa (India), and, therein the legends about King Bharata are treated at length. According to Leumann (*Z. D. M. G.* vols. 48 and 82) "they can be called an exactly parallel text to *Viṣṇu-Purāṇa* II and *Bhāgavata-Purāṇa* V."

CANDAPANNATTI

This work as it is available now, differs very very little from *Sūriyapannatti*, and such a state of affairs existed at least in the time of Jinaprabha Sūri as can be seen from his *Siddhāntāgamastava* (v. 26). All the same, since Malayagiri Sūri has commented upon it, and since this work is noted in *Thāṇa* (II, 1; p. 126), *Nandī* (s. 44), etc., there must have existed in olden days some work of this name.

NIRAYĀVALISUYĀKKHANDHA

I use this title to indicate a collection of the 5 *Uvaṅgas* viz. (1) *Nirayāvaliā* or *Kappiyā*, (2) *Kappavadimsayā*, (3) *Pupphiyā*, (4) *Pupphacūliyā* and (5) *Vaṇhidasā*. Dr. Weber and Prof. Winternitz believe that these works are separately counted to make the number of the *Uvaṅgas* tally with that of the 12 *Āngas*.

Each of these five works except the last consists of 10 *ajjhayaṇas* whereas the last has 12.

In *Kappiyā* we have lives of Kāla and others, the ten sons² of Śreṇika. Similarly *Kappavadimsayā* deals with the lives of their 10 sons.³ *Pupphiyā* describes 10 gods such as the moon, the sun and others, whereas *Pupphacūliyā* furnishes us with some details about 10 goddesses such as Śrī, Hri, Dhṛti and the like.

In *Vaṇhidasā* we come across legends of the 12 princes of the Vaṇhi race. Out of them, the 1st deals with Nisadha (Sk. Niṣadha), son of Balarāma and nephew of Kṛṣṇa.

NISĪHA

This *Cheyasutta* consists of 20 *uddesagas*. It deals with the rules governing the life to be led by monks and nuns, and prescrib-

1 Vide *A His. of Ind. Lit.* (vol. II, p. 457).

2 They were killed in their fight with their grand-father Cedaḡa of Vesālī and have been born in the 4th hell.—*Kappiyā*

3 They have been born in various heavens.—*Kappavadimsayā*

4 Jarl Charpentier says that the title *Nisīhā*, though traditional, is wrong: it ought to be *Niseha*.

es atonements and penances by way of punishment for various transgressions against rules pertaining to begging of alms, etc. This work mentions exceptions to the general rules, too.

MAHANĪSIHA

This *Cheyasutta* is divided into 6 sections known as *ajjhayanās*. A three-fold division referred to, in the beginning of this work, is not to be found. There are specific titles for the 1st, 2nd, 5th and 6th *ajjhayanās*. They indicate the subject-matter. The 3rd and the 4th *ajjhayanās* treat of *Kuṣīla Sādhus*. In the 4th, there is a narrative about two brothers Sumati and Nāila. The 5th deals with the relation between a *guru* and his pupil. This *ajjhayaṇa* has supplied some materials for composing *Gacchāyāra*.¹ The 6th *ajjhayaṇa* treats of *prāyaścittas* and contains a narrative pertaining to a teacher Bhadda and Rayyā, the Āryikā. The last two *ajjhayanās* which are styled as *Cūliyās*, supply information about the daughter of Suyyasivi. Over and above these specific topics, this *Cheyasutta* has several topics in common with *Nisīha*.

VAVAHĀRA

This *Cheyasutta* is divided into 10 *uddesagas*. It deals with prescriptions and interdictions. It points out what *Jaina* saints are expected to do and what they are expected to refrain from, and the *prāyaścittas* they have to perform, in case they violate the prescribed rules. Further it deals with the desired type of spirit they should have at the time of expiations. It throws light as to what should be done when one or more saints go astray, while they itinerate with many more. It also informs us as to who do not deserve the status of an *Acārya*, an *Upādhyāya* and the like. Nuns holding *padavīs* like *Pravartinī* have to lead their lives according to a set of rules. These are explained in this work. In the end we have the curriculum for a novice whose course of study ordinarily lasts for 20 years. This *Cheyasutta*, too, has been utilized for the composition of *Gacchāyāra*.²

1-2 Cf. "महानिसीह-कप्पाओ ववहाराओ तहेव य ।

साहुसाहुणिअट्ठाए गच्छायारं समुद्धिअं ॥ १३५ ॥"

DASĀSUYAKKHANDHA

This *Cheyasutta* consists of ten significant sections. It seems that sections 1 to 7 and 9 are each known as *dasā*, whereas the rest as *ajjhayanās*. The respective topics treated therein are as under:-

(1) 20 *asamāhitthāṇas* – the causes that upset a *Muni* in his *saṃyama* when he follows a path adverse to his *dharma*; (2) 21 *sabhaladosas* – causes that weaken the spirit of a *Muni*, (3) 33 *āsāyaṇās* associated with a *guru*, (4) *gaṇisampadā* – the 8 *sampadās* of an *Ācārya* along with their sub-divisions, four types of *vinaya* prescribed to a pupil and their sub-varieties, (5) 10 *cittasamāhitthāṇas*, (6) 11 *uvāsagapaḍimās* – the 11 *pratimās* – postures, penances etc., a *Jaina* layman resorts to, (7) 12 *bhikkhupaḍimās*, (8) *pajjosaṇākappa*¹, (9) 30 *mohaṇijjattthāṇas* – causes that lead to the amalgamation of *mohaṇīya karmāṇ* with the embodied soul, and (10) *āyatittthāṇas*.

It may be added that each of the 7 *dasās* dealing with regulations pertaining to the discipline of the *Sādhus* and *Śrāvakas*, begins with *suyam me āḷisam* etc. as in *Āyāra*, and each ends with *ti bemi*. In the 5th *dasā*, there is treated a sermon of Lord Mahāvīra delivered in the presence of King Jiyasattu. It goes up to 17 verses. The 9th *dasā* furnishes us with a sermon of 39 verses preached by Lord Mahāvīra to King Koṇiya and others. In the 10th section we find King Seṇiya and his queen Cellaṇā listening to Lord Mahāvīra's sermon. Their splendour etc. detract the mind of almost all the *Sādhvīs* and *Sādhus* respectively; Candanabālā and Indrabhuti, however, remain unaffected by wicked thoughts. Lord Mahāvīra thereupon delivers a lengthy sermon.

PAJJOSAṆĀKAPPA

This work forms the 8th section of *Dasāsuyakkhandha*. It is divided into 3 sections styled as *vācyas* by Jinaprabha Sūri in his *Sandehaviṣaṇṇasādhī*, a *pañjikā* on this work, and by Vinaya-vijaya Gaṇi, too, in his *Kalpasubodhikā*, a com. on this very work. These three *vācyas* are named as *Jinacariya* (Sk. *Jinacarita*), *Therāvalī* (Sk. *Sthavirāvalī*) and *Sāmāyārī* (Sk. *Sāmācārī*). In

1 For details see pp. 143-145.

Jinacariya, the life of Lord Mahāvīra occupies the major' portion. This is narrated "in great detail, with great diffuseness, with descriptions in the Kāvya style and with exaggerations beyond all measure." So says Prof. Winternitz in "*A His. of Ind. Lit.* (vol. II, p. 463). Here the conception, transference of the embryo² and the birth of Lord Mahāvīra are described in the same way as in *Āyāra*. Further this work furnishes us with vivid information regarding the well-known 14 dreams, their interpretation, Lord Mahāvīra's *gr̥havāsa*, his twelve years' life as an ascetic and his activities for about 30 years since he became omniscient.

In *Therāvalī*, we find a list of *gaṇas* (schools), their *sākhās* (branches) and the *Gaṇadhara*s (heads of schools). This list is borne out by inscriptions of the 2nd century A. D. Vide Dr. Bühler's *Epigraphica Indica* i (1892) 371 ff., 393 ff. This indirectly shows how far the works codified at Valabhī are genuine. It is true that this *Therāvalī* mentions some of the successors of Bhadrabā-

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- 1 The lives of 23 *Tīrthaṅkaras* are also given here. But they begin with that of Lord Pārśva and go up to that of Lord Rṣabha. Out of them, those of Pārśva, Ariṣṭanemi and Rṣabha are given in English by Dr. Bimala Churn Law in his article "The Kalpasūtra" published in *Jaina Antiquary* (vol. II, Nos. III and IV).
 - 2 The episode about this given in this *Pajjosaṇākappa* practically tallies in words with one given in *Āyāra* (s. 176). It is presented in a versified form in v. 450, 457 and 458 of *Āvassayanijjuttī*. As suggested by Abhayadeva Sūri in his com. on *Viāhapanna'ti* (v. 3; s. 186) it is here alluded to. This episode is admitted as genuine by the *Śvetāmbaras* only. The *Digambaras* distrust it. But strange to say, it is supported by the excavations carried out in the Kankālī ṭilā at Mathura. Alexander Cunningham in his *Archaeological Survey of India* (Annual Reports) III 1873, p. 46 says: "The Kankali Tila has been...prolific...both in sculptures and inscriptions all of which are pure Jaina monuments. On the upper level stands a large Jaina temple dedicated to Jambū Svāmī. An annual fair is held at this place."

Amongst these excavations we come across sculpture and inscriptions and it is in the former section that we come across an engraved illustration (2½ ft. by 1½ ft.). This is what we learn from *Epigraphic Indica* p. 317, *Mathura Sculptures*, Plate II, and Cunningham's Reports for the *Archaeological Survey of India* XX, Plate IV, 2-5.

hūsvāmin; but, as it is possible to look upon that portion as inserted in the original work by Devarddhi Gani at Valabhi, it cannot be argued on that account that this *Therāvalī* is not a composition of Bhadrabāhusvāmin. So some other arguments must be advanced to disprove the authorship attributed to him by the *Jaina* tradition.

In *Sāmāyārī* we have in prose rules and regulations pertaining to *pajjūsana* or the Lenten period. Dr. Bimala Churn Law says in this connection in his article "The Kalpasūtra" published in *Jaina Antiquary* (vol. II, No. IV, March 1937, p. 82):—

"This Pajjūsana corresponds to the Buddhist Vassa and is divided into two parts the 50 days that precede and the 70 that succeed the 5th of Bhādra, Śuklapakṣa. The *Śvetāmbaras* observe fast during the former period and the *Digambaras* during the latter."

This third section which is a code of rules for asceticism, is looked upon by Western scholars as the oldest nucleus, and they opine that Bhadrabāhusvāmin does not seem to be the author of all the three sections which have been united to form a whole in the *Pajjosaṇākappa*.

Before proceeding further, it may be noted that out of these 3 *vācyas* the 1st is the biggest. Its extent is a little more than 900 *ślokas*. It consists of 228 *suttas*.¹ It is mostly in prose; for, some verses² interspers it. Its 15th *sutta* is an eulogy of Lord Mahāvira by Śakra. It is hence known as *Śakrastava*. Its wording is almost identical with *Oṃvāṇiya* (s. 16 & 20). *Sutta* 13 of *Antagaḍḍalasā* (VI) and the last para of *Anuttaravāṇiyādasā* have also something in common with this wording.³ *Sutta* 129 refers to a great planet Bhāsarasi (Sk. Bhasmarāśi) which is mentioned in *Thāṇa* (II, 3), too. It has remained unidentified up till now.

The 2nd *vācyā* has more verses than any of the other two. Its last 14 verses are worth noting. Some of them remind us of the *Therāvalī*s to be met with, in *Nandī* and *Avassayanijjuttī*. In

1 See D. L. J. P. F. Series, No. 18.

2 *Ibid.*, pp. 2^b, 11^b, 15^b, 32^a, and 39^b.

3 For ther details see *D. C. J. M.* (vol. XVII, pt. III, p. 173).

this *vācya* we have a reference to *saṅkhitta vāyaṇā* on p. 51^a and to *piṭtharavāyaṇā* on p. 52^a.

Just as *Pajjosaṇākappa* is divided into 3 *vācya*s, so it is also divided by some of its commentators into 9 sections known as *vācanās* or *vyākhyānas* and into 9 *kṣaṇas* as well. These 9 sections seem to be more or less arbitrary so much so that at times one and the same *sutta* is so split up that one portion of it belongs to one *vācanā* and the remnant, to the other. Vide s. 15.

The extant *Pajjosaṇākappa* is known as *Bārasāsūtra*, too. Its extent is said to be 1216 *sloka*s; but, on actual counting it comes to 100 *sloka*s more. So says Dr. Bimala Churn Law in *Jaina Antiquary* (vol. II, No. III, p. 72).

This *Pajjosaṇākappa* has a very big number of commentaries¹, the only other *Āgama* that can vie with it, to some extent in this respect, being *Āvassaya*.

1 A tentative list of them may be given as under:—

- (i) Bhadrabāhusvāmin's *Pajjosaṇākappanijjuttī* (c. *Vira Saṃvat* 160);
- (ii) Pṛthvicandra Sūri's *Paryuṣaṇākappaṭṭippanaka* (13th century); (iii) Vinayacandra Sūri's *Durgapadanirukta* (*Saṃvat* 1325); (iv) Jinaprabha Sūri's *Sandehaviṣaṇuṣadhi* (*Saṃvat* 1364); (v) Jñānasāgara Sūri's *Kalpa-sūtravacūri* (*Saṃvat* 1448); (vi) Jayasāgara Sūri's *Sukhāvabodhaviṭṭarāṇa* (15th century); (vii) Māṇikyāśekhara Sūri's *Kalpasūtraniryuktavacūri* (15th century); (viii) Dharmasāgara Gaṇi's *Kalpakiraṇāvalī* (*Saṃvat* 1628); (ix) Śubhaviṣaya's *Kalpasūtravṛtti* (*Saṃvat* 1671); (x) Saṅgha-vijaya Gaṇi's *Kalpaprādīpikā* (*Saṃvat* 1674); (xi) Jayaviṣaya's *Kalpādīpikā* (*Saṃvat* 1677); (xii) Samayasundara Pāṭhaka's *Kalpalata* (*Saṃvat* 1684-86); (xiii) Sahajakīrti's *Kalpamañjarī* (*Saṃvat* 1685); (xiv) Vinayaviṣaya Gaṇi's *Kalpasubodhikā* (*Saṃvat* 1696); (xv) Ajitadeva Sūri's *Kalpasūtra-dīpikā* (*Saṃvat* 1698); (xvi) Kamalakīrti's *Kalpabālābodbha* (17th century); (xvii) Śivanidhāna's *Kalpabālābodbha* (17th century); (xviii) Śāntisāgara's *Kalpakaumudī* (*Saṃvat* 1707); (xix) Khimāviṣaya's *Kalpabālābodbha* (*Saṃvat* 1707); (xx) Jñānavijaya's *Kalpajñānadīpikā* (*Saṃvat* 1722); (xxi) Vidyāvilāsa's *Kalpabālābodbha* (*Saṃvat* 1729); (xxii) Dānavijaya's *Dānadīpikā* (*Saṃvat* 1750); (xxiii) Udayasāgara's *Kalpa-sūtravṛtti* (*Saṃvat* 1755); and (xxiv) Lakṣmivallabha's *Kalpadrumakalika* (18th century).

Out of these the Mss. of Nos. i-iv, vii, viii, x-xiv, xviii, xx, xxlii and xxiv are described in *D. C. J. M.* (vol. XVII, pt. II, pp. 90-199). Further, herein are dealt with, some anonymous *avacūṛṇis* dated *Saṃvat* 1469, 1568 and 1618 and a few *Kalpāntaravācya*s.

As stated in *Kalpasubodhikā* (p. 7^b) *Pajjosanākappa* was read publicly for the 1st time in the assembly of King Dhruvasena in *Vīra Samvat* 980 or 993. Further, it is stated there that *Sādhus* used to recite it at night and *Sādhvīs* used to hear it by day, too, according to the *vidhi* prescribed in *Nisīhacummi*.

KAPPA

This is a *Cheyasutta*. It is popularly known as *Brhatkalpa-sūtra*. Some name it as *Brhatsādhukalpasātra*. It is divided into 6 *uddesagas*, and it deals with rules and regulations governing the lives of *Jaina* monks and nuns. Restrictions pertaining to their food, apparatuses, halting place etc. are here expounded, and expiations regarding violations or partial transgressions are prescribed. This *Cheyasutta* has some of the passages in common with other *Āgamas*.¹ As already noted on p. 40, this *Kappa* along with *Vavahāra* and *Dasā* form one *suyakkhandha*. At times it is mentioned with *Vavahāra* only.² It is difficult to fix up the date of the compilation of this *Cheyasutta*; but its 50th *sutta*³ and the like may be helpful in this direction.

JĪYAKAPPA

At least now-a-days this work is looked upon as the 8th *Cheyasutta* by several *Śvetāmbaras*. It consists of 108 verses in *Prākṛta*, and its authorship is attributed to Jinabhadra Gapi *Kṣamāśramana*⁴. Herein are prescribed penances pertaining to violations of rules enjoined for *Jaina* saints in their canon. It deals with 10 *prāyascittas* as usual, and not with 9 as in *Tattvārtha*. Mr. M. D. Desai has noted in *Jaina śāhityo saṅkṣipta itihāsa*

1 See *D. C. J. M.* (vol. XVII, pt. II, pp. 225-226).

2 See p. 89, fn. 1 and Droṇa Sūri's com. (p. 1^b) on *Ohanijjatti* where we have: "पदविभागसामाचारी कल्पव्यवहारः".

3 "कप्पइ निग्गंमाण वा निग्गंशीण वा पुरित्थमेण जाव अय-मग्गहाओ पत्तप, दम्मिकमेण जाव कोसंबीओ, पच्चत्थिमेण जाव थूणाविसेसाओ, उत्तरेण जाव कुणालाविसयाओ पत्तप। एताव ताव कप्पइ। एताव ताव आरिए खेत्ते। गो से कप्पइ एत्तो बाहि। तेण परं जत्थ नाण-दंसण-चरित्ताइ उत्तप्पंति सि वेमि।"

4 He has been praised by Siddhasena Sūri in his *Cummi* (v. 5-11) on this work *Jiyakappa*. His approximate date is *Vīra Samvat* 1115.

(p. 83) that herein 19 kinds of *prāyaścittas* are treated, and that this work is a part and parcel of *Nisīha*, since the *vidhāna* of *jītakalpa* is mentioned there.

UTTARAJJHAYANA

As already noted on pp. 47-48, this is a *Mūlasutta*¹ of multiple authorship. It consists of 36 *ajjhayanās*. Their significant titles are given in the *Uttarajjhayananiṇṇuttī* (v. 13-17)² as under:-

(1) *Vinayasūya*, (2) *Parīsaha*, (3) *Cāuraṅgijja*, (4) *Asamkhaṇḍa*, (5) *Akāmaṇḍa*, (6) *Niyanṭhi*, (7) *Orabbha*, (8) *Kāviliṇṇa*, (9) *Namipavvajjā*, (10) *Dumapattaya*, (11) *Bahusuyapujja*, (12) *Hari-esa*, (13) *Citta-Sambhūi*, (14) *Usuāriṇṇa*, (15) *Sabhikkhu*, (16) *Samāhiṭhāṇa*, (17) *Pāvasamaṇijja*, (18) *Saṅgaṇijja*, (19) *Miyacāriyā*, (20) *Niyanṭhiṇṇa*, (21) *Samuddapālīṇṇa*, (22) *Rahanemiya*, (23) *Kesi-Goyamaṇijja*, (24) *Samāṇa*, (25) *Jamaṇijja*, (26) *Sāmāyārī*, (27) *Kha-lukijja*, (28) *Mukkhagaṇi*, (29) *Appamāṇi*, (30) *Tava*, (31) *Carana*, (32) *Pamāyathāṇa*, (33) *Kammappayadi*, (34) *Lesā*, (35) *Anagā-ramagga* and (36) *Jivāṇvavibhatti*.

In *Samavāya* (XXXVI, p. 64) we come across the names of these 36 *ajjhayanās*; but they differ at times from the ones noted above.³ It may be added that the names of the *ajjhayanās* 3, 4, 7, 10, 14 and 25 can be cited as instances of a name by *ādāna-patta*, one of the 10 types of names noted in *Anuogaddāra* (s. 130).

¹ Instead of this word, Kulamaṇḍana Sūri has used the word *Mūlagantha* as can be seen from the following lines quoted in *Senaprasna* (III, p. 80^b):

“आवस्तय ओहनिज्जुत्ति १ पिण्डनिज्जुत्ति २ उत्तरज्जयणे ३।

दसकालियं ४ चजरो वि मूलगन्धे सेरमि सया ॥

इति श्रीकुलमण्डनसंस्कृतप्राकृतसिद्धान्तस्तवगाथा। एतस्यां च मूलग्रन्थाश्चत्वार एते प्रोक्ताः सन्ति”

² The use of this word *Mūlagantha* may remind one of the word *Mūlagantha* occurring in the *Bauddha* dictionary *Mahāvamsapatti* and meaning Buddha's own words.

³ Verses 18-26 mention the respective topics of these 36 *ajjhayanās*.

⁴ *Ajjhayanās* 6, 20 and 23 are respectively named here as *Purisavijja*, *Anāhapavvajjā* and *Goyama-Kesijja*. The rest have their names practically the same as noted above. These names may be compared with those given on p. 30 of *D. C. J. M.* (vol. XVII, pt. III).

Some information pertaining to the *Jaina* canon can be had from this *Mūlasutta*. For instance in XXIV, 3 we come across the word *duvālasaṅga*, and in XXVIII, 21 we find the words *Āṅga* and *bāhira*. Similarly in XXXI, v. 13 there is a reference to 16 *Gāhās*¹, in v. 14, to (19)² *ajjhayaṇas* of *Nāyā*, in v. 16, to 23 *ajjhayaṇas* of *Sūyagada*, in v. 17, to (26) *uddesas* of *Dasā* etc.³, and in v. 18, to (28 *ajjhayaṇas* of) *Pagappa*. As regards this last item, there seems to have been some confusion. Prof. Jacobi and Mr. G. J. Patel, too, have equated *Paggappa* with *Āyāra*, and each of them has said that formerly *Āyāra* had 28 *ajjhayaṇas*, and it now contains 24, the lost ones being *Mahāparinnā*, *Ugghāya*, *Aṇugghāya* and *Ārovaṇā*. I think the author wants to convey by *Paggappa*, *Āyāra* including *Nisīha* which as noted on p. 117 was somehow separated from *Āyāra*. *Mahāparinnā* is lost as already stated on p. 78. *Ugghāya*, *Aṇugghāya* and *Ārovaṇā* are each a portion of the extant *Nisīha* dealing with the penances having these very names. To be explicit, *uddesas* 2-5 and 12-19 deal with *Ugghāya*, 1 and 6-11 with *Aṇugghāya* and 20 with *Ārovaṇā*. Further, in support of this statement of mine I may quote the following line occurring in *Āvassaya* (III):-

“उगघायमणुघायं आरोवण ति विहो निसीहं तु ।”⁴

So it follows that only one *ajjhayaṇa* of *Āyāra* is lost and not four. Besides, on this understanding it may be said that by the time *Uttarajjhayaṇa* was composed, *Nisīha* still formed a part and parcel of *Āyāra*, and that it was composed after *Āyārāgga*

1 These are the 16 *ajjhayaṇas* of *Sūyagada* (I).

2 There are the 19 *ajjhayaṇas* of *Nāyādharmakakā* (I).

3 By etc. are meant *Kappa* and *Vavahāra*.

4 This very line with the following one occurs in Śānti Sūri's com. (p. 617^a) on *Uttarajjhayaṇa*:

“इह अट्ठावीसविहो आयावरपक्कपनामो उ ॥”

It may be noted that in this com. (p. 616^b) we have:

“प्रकृष्टः कल्पः—यतिव्यवहारो यस्मिन्नसौ प्रकल्पः, स चेह आचाराङ्गमेव”

was added to *Āyāra* (1). It is also possible to say that this is only a record of the old tradition.

Before I deal with the contents of *Uttarajjhayāṇa*, I may mention that leaving aside the 29th *ajjhayāṇa* and some portion in the beginning of the 2nd and the 16th *ajjhayāṇas*, the rest of the work is in verse, and it comes to 1643 *ślokas*. In this connection I may note the following observation made by Prof. Schurbring in his intro. (p. v, fn. 2) to "The Dasaveyāliya Sutta":-

"The Āryā chapters of the *Uttarajjhayāṇa Sutta* are evidently later than the bulk of that work. The same can be said of the Āryās in *Āyāraṇaga II*, 15."

Ajjhayāṇas IX, XII-XIV, XXII, XXIII and XXV supply us with old legends: *Ajjhayāṇa* IX deals with a dialogue of King Nami with Indra disguised as a *Brāhmaṇa*. The latter tells him that he should perform his duties as a ruler and a *Kṣatriya*. Thereupon Nami ably refutes his arguments by pointing out the excellence of true asceticism.

Ajjhayāṇa XII is a dialogue between a proud *Purohita* and Bala, a despised Muni of the *Cāṇḍāla* caste. The latter says that a *Brāhmaṇa* is not superior to others simply because he happens to be born as a *Brāhmaṇa*; for, it is rather the right sort of penance that makes a man dignified and lofty. Moreover, undue importance should not be attached to external formalism and ceremonialism.

Ajjhayāṇa XIII is a dialogue between Brahmadatta (an emperor) and an ascetic. Both of them were once born as brothers in a *Cāṇḍāla* family, and on their being harrassed for their untouchability, they had resorted to asceticism. In this birth, Brahmadatta is being persuaded to renounce the world but he pays no heed to it.

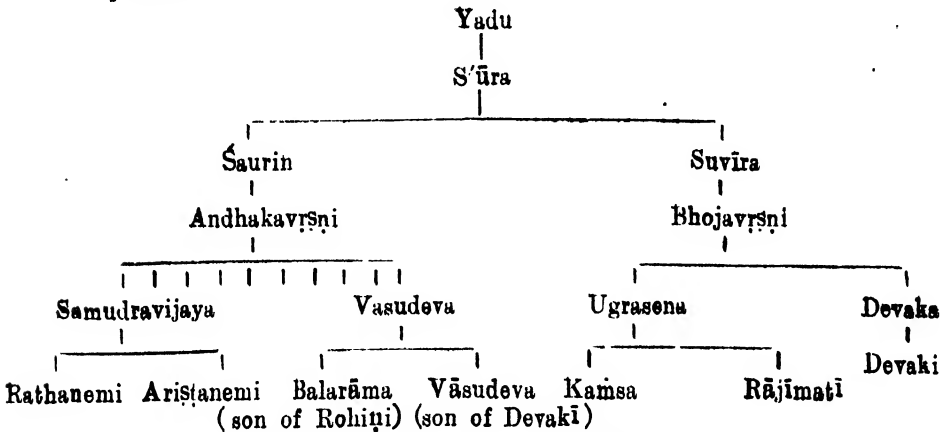
Ajjhayāṇa XIV is a splendid dialogue between a *Purohita* and his sons. Herein the latter convince the former that the ascetic ideal is to be preferred to the pseudo-*Brāhmaṇika* one. Thereupon all of them and the wife of that *Purohita*, too, take the *Jaina dīkṣā*.

Ajjhayāna XXII¹ is a dialogue between Rathanemi, an elder brother of Lord Neminātha and Rājimatī. The former, though a *Muni*, makes an indecent offer to the latter, a nun. Thereupon this nun admonishes him and makes him steady in his asceticism.

Ajjhayāna XXIII furnishes us with a dialogue between Gautama, the 1st *Gaṇadhara* of Lord Mahāvīra and Keśin, a learned follower of Lord Pārśva.² The former was asked by the latter as to how he reconciled the five *mahāvratas* of Lord Mahāvīra with the *cāujjāma dhamma* of Lord Pārśva, and further, how he interpreted the *acelakatva* propounded by Lord Mahāvīra with *sacelakatva* of Lord Pārśva. Both these points were satisfactorily explained by Gautama. Thereupon Keśin asked him several riddles pertaining to Jainism, and these, too, were beautifully answered. These riddles may remind one of the *Brahmodiyas*.

Ajjhayāna XXV is a dialogue between Jayaghoṣa *Muni* and Vijayaghoṣa, a *Brāhmaṇa* engaged in performing sacrifice. The

- 1 Herein it is mentioned that Kṛṣṇa is a son of Vasudeva, and Neminātha, that of Samudravijaya, a brother of Vasudeva. As regards Rājimatī it is said that she was the daughter of Ugrasena, and sister of Kāṁsa and was betrothed to Lord Neminātha. All these relations with some more may be presented as under:



Kāṁsa had married Jivayaśā, sister of Jarāsandha.

- 2 He is said to have attained salvation 250 years before Lord Mahāvīra. In one of his previous births he is represented as King Suvarṇbāhu. This episode reminds one of the description of Duṣyanta's seeing Śakuntalā and her female friends given in *Abhijñānaśakuntala* (I).

former goes to the latter for *bhikṣā* (alms); but the latter refuses to give it to him on the ground that it is meant for the *Brāhmaṇas* who are well-versed in the *Vedas*, who are for sacrifices, who are conversant with the *Jyotiṣāṅga*, etc. Thereupon Jayaghoṣa asks him questions¹ which Vijayaghoṣa fails to answer and which are replied by the former at the request of the latter. This answer given in verses² provides us with a vivacious description of the characteristics of a true *Brāhmaṇa*. Vijayaghoṣa is satisfied by this answer and renounces the world.

Ajjhayanas XXIV and XXVI-XXXVI deal more or less with the *Jaina* dogmatics. *Ajjhayana* XXVI forms the basis of *daśavidhasāmācārī* as stated by Malayagiri Sūri in his com. (p. 341^b) on *Āvassayanijjuttī* (v. 665), by Hemacandra Sūri in his com. (p. 842) on *Vīśeṣā*³ and by Droṇa Sūri in his com (p. 1^b) on *Ohanijjuttī*. It appears that *ajjjhayana* XXVIII may be looked upon as the basis of *Tattvārtha*. *Ajjhayana* XXIX points out the different *guṇas* which finally lead to salvation. In all, they are here given as 73, and each of them is separately treated in order with numbers 1, 2 etc.

As regards the contents of the remaining *ajjjhayanas*, it may be noted that the 7th consists mainly of parables, and the 16th deals with the commandment of chastity.

In conclusion I may quote the following lines from *A His. of Ind. Lit.* (vol. II, p. 466):—

"The oldest nucleus³ consists of valuable poems—series of gnomic aphorisms, parables and similes, dialogues and ballads—which belong to the ascetic poetry of ancient India, and also have their parallels in Buddhist literature in part. These poems remind us most forcibly of the *Sutta Nipāta*."

- 1 "न वि जाणसि वयमुहं न वि जज्जाण जं मुहं ।
नक्खसाण मुहं न जं च धम्माण वा मुहं ॥११॥
जे समत्था समुद्धतुं परमप्पाणमेवं य
न ते तुमं विद्याणासि अह जाणासि तो भण ॥१२॥"

2 Each of these verses has for its refrain: "तं वयं वृम माहणं".

- 3 "The earlier sections contain 'an abundance of archaic and curious forms' of Prākṛit, s. R. *Pischal*, *Grammatik der Prākṛit-sprachen*, in 'Grundriss' 1, 3 para 19."—*A His. of Ind. Lit.* (vol. II, p. 466, fn. 3)

Verse 266 of the 36th *ajjhayaṇa* runs as under:—

“इह पाउकौ बुद्धे नायए परिनिब्बुए । छत्तीसं उत्तरज्झाए भवसिद्धीयसंमए ॥ २६६ ॥”

From this some are led to believe that these are the last words uttered by Lord Mahāvira before he attained salvation. But commentators of this work as well as Malayagiri Sūri¹, Siddhasena Gapi and others explain the word *uttara* as ‘excellent’ and not as ‘last’. Mr. G. J. Patel however interprets *uttara* as last. Further he accepts the view expressed in *Kalpalatā* to the effect that the exposition of 36 unasked questions is *Uttarajjhāya*; for, he says that there is no other canon which has got 36 *ajjhayaṇas* and which at the same time can be looked upon as unasked questions. I have already expressed my opinion in this connection on pp. 47–48. So I may now end this topic by noting the following verse from *Uttarajjhayaṇanijjuttī*:—

“क्रमउत्तरेण पणं आचारस्सेव उवरिमाई तु । तम्हा उ उत्तरा खलु अज्झयणा हुंति णायम्हा ॥३॥”²

This suggests that the word *uttara* occurring in *Uttarajjhayaṇa* was used to convey that this *Āgama* used to be read after *Āyāra*. This arrangement lasted up to Śāyambhava; for, on his composing *Dasaveyāliya* it is being read after it and not after *Āyāra*.

DASAVEYĀLIYA

This work is also a *Mūlasutta* inasmuch as it explains the first and fundamental principles of the religious order preached by Lord Mahāvira and serves as the foundation for the ascetic life. The title *Dasaveyāliya* is not to be met with in this work; but it

1 Vide his com. (p. 206^b) on *Nandī*.

2 Vādivetāla Śānti Sūri explains this verse on p. 5^a as under:—

“क्रमपेक्षमुत्तरं, शाकपार्थिवादित्वान्मध्यमपदलोपी समासः, तेन प्रकृतम्-अधिकृतम्, इहं च क्रमोत्तरेणेति भावतः क्रमोत्तरेण, एतानि हि श्रुतात्मकत्वेन श्वायोपशमिकभावरूपाणि तद्रूपस्यैव आचाराङ्गस्योपरि पठ्यमानत्वेनोत्तराणीत्युच्यन्ते, अत एव आह-‘आचारस्सेव उवरिमाई’ इति । एवकारो भिन्नक्रमः । ततश्च आचारस्योपर्येव-उत्तरकालमेव ‘इमानि’ इति हृदि विपरिवर्तमानतया प्रत्यक्षाणि, पठितवन्त इति गम्यते । ‘तुः’ पूरणे, विशेषश्चायं यथा-ज्ञान्यम्भवं यावदेष क्रमः, तदारतस्तु दशवैकालिकोत्तरकाणं पठ्यन्त इति । ‘तम्हा उ’ इति ‘तुः’ पूरणे, यत्तदोश्च नित्यमभिसम्बन्धः ततो यस्माद्वाच्योपर्येवेमानि पठितवन्तस्तस्माद् ‘उत्तराणि’ उत्तरज्ञश्चवाच्यानि ।”

is so mentioned twice by Bhadrabāhusvāmin in his *Nijjuttī* (v. 6 and 330) on it. Moreover it is implied in v. 7, 12 and 15 of this *Nijjuttī*, though therein he has named this work as *Dasakāliya* as he has done in v. 1, 14 and 25. Thus he has six times designated this work as *Dasakāliya* and twice as *Dasaveyāliya*.

As stated in v. 7, the title is based upon two ideas viz. the number and the time. The first gives us a clue to the fact that this work consists of ten *ajjhayaṇas*. As regards the time, from v. 12 we see that this work was extracted when the *pauruṣī* was over, whereas from v. 15 we learn that the 10 *ajjhayaṇas* which were extracted, were (systematically) arranged at the *veyāliya* (Sk. *vaikālika*) i. e. to say in the evening. The *Cuṇṇī* on the *Dasaveyāliya* (pp. 5 and 7) explains the title *Dasaveyāliya* in various ways. One of them is that this work is read at *vikāla*. Some of the modern scholars who do not agree with these derivations of the title, make various conjectures. For instance, Mr. G. J. Patel opines that Manaka was taught *Purvas* just after his *dīkṣā* and not after a lapse of 19 years, the period specified for it. Thus he was taught at the improper time (*akāla-vikāla*). Consequently this work goes by the name of *Dasaveyāliya*. He believes that the right name is *Dasakāliya*, the word *kāliya* therein implying its association with *caraṇakaraṇā-nuyoga* of which *kāliyasuya* is a synonym according to the *Dasaveyāliyacunṇī* (p. 2). He adds that when this explanation may have been forgotten and when it may have been found impossible to reconcile its entry as *ukkāliyasuya* and not *kāliyasuya* in *Nandī* (s. 44), its original name *Dasakāliya* may have been replaced by *Dasaveyāliya*, and then to explain this latter title, somehow it was believed to have been compiled at *vikāla*. In this connection I, for one, believe that *Dasakālika* is an abbreviation of *Daśavaikālika*, the Samskr̥ta equivalent of *Dasaveyāliya*. Furthermore, I do not think that the term *kāliya* occurring in the title *Dasakāliya* has been used to denote its association with *caraṇakaraṇā-nuyoga*; for, otherwise, at least once in the entire *Jaina* literature, we could have come across the name of at least

one of the 1st 11 *Āngas* wherein the word *kāliya* would have occurred in virtue of these *Āngas* being called *kāliyāsuya*, a fact noted on p. 26.

Prof. Schubring has made an ingenious suggestion in his introduction (pp. iv-v) of *The Dasaveyāliya Sutta* as under:-

“वेयालिय is the Prakrit substitute for more than one Sanskrit word.”¹

In the fn. to this he says: “Besides वैकालिक ‘connected with the evening time’ it may be वैचारिक, वैतारिक and वैतालिक². In the canonical Jaina work तन्दुलवेयालिय it is the first of these three words.”

Dasaveyāliya is divided into 10 *ajjhayaṇas*. Out of them the 5th has two sub-divisions known as *uddesas* and the 9th 4 whereas the rest have none. *Ajjhayāṇas* I-III, V-VIII and X are entirely in verse.³ *Ajjhayāṇa* IV⁴ begins with a number of passages in prose and *ajjhayaṇa* IX has some portions in prose intersepted by verses.⁵ The titles of one and all these *ajjhayaṇas* are significant. They are: (1) *Dumapupphiyā*, (2) *Sāmaṇṇapuvvaga*, (3) *Khuddiyāyārakahā*, (4) *Chajjivāṇiyā*⁶, (5) *Piṇḍesaṇā*⁷, (6) *Dhammatthakāma*⁸, (7) *Vakkasuddhi*⁹, (8) *Āyārappanīhi*, (9) *Viṇayasa-māhi* and (10) *Sabbhikkhu*. These titles can be respectively translated as (1) (a parable) pertaining to flowers of a tree, (2) (the chapter) commencing with monkhood, (3) a brief exposition of conduct, (4) six groups of living beings, (5) search for food, (6) exposition of *dharma*, (7) purity of speech, (8) restriction to conduct, (9) devotion to discipline and (10) he is a saint. These

1 They are: वैचारिक, वैतारिक, वैतालिक, वैक्रिय and विदारक.

2 I think this is a slip, if it is not a misprint. It should be वैतालिक.

3 These have 5, 11, 15, 100+50, 69, 57, 64 and 21 verses respectively.

4 This *ajjhayaṇa* has 29 verses.

5 The 1st 3 *uddesas* of IX has 17, 23 and 15 verses whereas the 4th 7.

6 This is named as *Dhammapannatti* in this very chapter and in *Dasaveyāliyanijjuttī* (v. 16) as well.

7 Cf. the 1st *ajjhayaṇa* of *Āyāra* (II).

8 This is also called *Mahāyārakahā*.

9 See the 4th *ajjhayaṇa* of *Āyāra* (II).

titles indicate the topics discussed in this work. So it will suffice to add that eulogy of *dharma*, firm faith in it, code of discipline and *ahimsā* (non-injury) are the main features of this *Mūlasutta*.

It may be noted that *Dasaveyāliya* appears to be more of a nature of compilation or adaptation than that of an original treatise; for, *Dasaveyāliyanijjuttī* (v. 16-18)¹ mentions several *Puvvas* as the sources of its *ajjhayaṇas*. As one and all the *Puvvas* have become extinct by this time, we are not in a position to say whether the sources have been utilized *ad verbatim* or that their spirit is made use of. However turning to the extant *Āgamas* we find:

(i) Verses 7 to 11 of *ajjhayaṇa* II² of *Dasaveyāliya* agree word for word with v. 42 to 44, 46 and 49 of *ajjhayaṇa* XXII of *Uttarajjhayaṇa*.

(ii) The five prose passages³ dealing with the 5 *mahāvratas* and occurring in *ajjhayaṇa* IV of *Dasaveyāliya* tally almost word for word, with the ending portions of *Āyāra* (II, 15).⁴

(iii) *Ajjhayaṇa* VII of *Dasaveyāliya* can be compared with *Āyāra* (II, 4) so far as ideas and phraseology are concerned.

(iv) *Ajjhayaṇa* X of *Dasaveyāliya* has many a point in common with *Uttarajjhayaṇa* (XV). For instance, both have the

1 See p. 88, fn. 7-10.

2 The narrative of Rājīmatī and Rathanemi given here is looked upon by Prof. M. V. Patwardhan as only a mutilated version of the same narrative in *Uttarajjhayaṇa* (XXII).

3 The ideas expressed herein and the phraseology in which they are clothed, are to be met with in *Samaṇasutta*, a portion of *Āvassaya*. As regards the repetition of words occurring in these passages it may be said that such a style was adopted for religious works even by the *Vaidika* Hindus. The *Aitareya Brāhmaṇa* (Pañcikā VII) which is reproduced in Dr. R. G. Bhandarkar's *Second Book of Sanskrit* (p. 192) may be cited as an instance.

4 Prof. Walther Schubring, in his intro. (p. iv) on *Dasaveyāliya* observes:-

"It is evident that Dasav. 4 I-V, 5 and 7 show a very close connection with passages in the Cūlāo of the Āyāranga, the existence of which, together with that of the Viyāhapannatti and the Diṭṭhivāya, is presupposed by Dasav. 8, 49."

same title, the same refrain for every verse, the same metre¹ and the same topic viz. the qualities of an ideal monk,

In this connection it may be noted that Prof. A. M. Ghatage has reproduced in his article "*Parallel Passages in the Dasavaikālika and the Acārāṅga*" 30 paras from *Āyāra* II and certain verses from *Dasaveyāliya* to show their verbal agreement. He has ended this article on p. 137 as under:

"All these considerations go to show that out of the two parallel texts the one found in the *Dasavaikālika* is the older and is preserved in the original form while the prose of the *Acārāṅga* is younger and is a mutilation of the original verses."

My tentative suggestions are:—

(i) Not only *Dasaveyāliya* is based upon the *Puṃvas* but equally so are all the 5 *Cūlās* of *Āyāra* i. e. to say *Āyāra* (II) and *Nisīha*, though in the *Āyāraṇijjuttī*,³ only *Nisīha* is so mentioned.

(ii) The original source for both of these *Āgamas* is in verse and that, too, probably in *Prākṛta*.

(iii) *Āyāra* (II) was composed prior to *Dasaveyāliya*; but, since the original verses were modified therein into prose, it appears to be posterior to *Dasaveyāliya* where the verses must have been kept in tact.

In II, 9 there is mention of a plant named *Haḍḍha*, and in II, 6 and 8, there is a reference to two types of serpents *Agandhana* and *Gandhana*. In III, 8 are mentioned 7 kinds of salt. In verses 13 to 25 occurring at the end of IV are described the stages of spiritual evolution. In VIII, 51 a monk is forbidden to say anything about stars, dreams, omens, spells, medicine etc.

As already noted on p. 46, from the time of *Bhadrabāhusvāmin* or so, two *Cūlās* have been appended to this work.

1 This appears to be a strange combination of *Triṣṭubh* and *Vaitāliya padas*.

2 This has been published in *New Indian Antiquary* (vol. I, No. 2, May 1938, pp. 130-137).

3 See p. 113.

ĀVASSAYA

This has got six sections known as *Sāmāyia*¹, *Caivīsattava*², *Vandanāya*³, *Paḍikkamaṇa*⁴, *Kāḷissagga*⁵ and *Paccakkhāna*⁶. It is difficult to say as to which *suttas* rightly constitute this *Mūla-sutta*. It is however possible to believe that the *suttas* explained or alluded to in the *Āvassayanijjuttī* belong to the *Āvassaya*. See p. 47. The *suttas* treated by Haribhadra Sūri in his com. on this work are as under:—

(१) करेमि भंते, (२) लोगस्स, (३) वन्दनगुत्त, (४) चत्तारि मंगलं, (५) चत्तारि सरणं, (६) चत्तारि लोयुत्तमा, (७) इच्छामि पडिक्कमिउं जो मे देवसिओ (८) इरियावहियसुत्त, (९) समणसुत्त, (१०) इच्छामि ठाइउं काउस्सगं जो०, (११) तस्स उत्तरी, (१२) अजत्थ, (१३) अरिहंतचेइआणं, (१४) पुक्खरवर, (१५) सिद्धाणं बुद्धाणं, (१६) इच्छामि खमासमणो । उवट्ठिओमि अरिमतर०; (१७) पक्खयखामणा, (१८) सम्मत्तालावग सात्तिचार, (१९-३०) एगादिवय सात्तिचार, (३१) संलेहणाविचार and (३२-३५) पच्चखाण.

Out of these (1) belongs to *Sāmāyia*, (2) to *Caivīsattava*, (3) to *Vandanāya*, (4) to (9) to *Paḍikkamaṇa*, (10) to (18) to *Kāḷissagga* and (19) to (35) to *Paccakkhāna*. But it should be noted that (14) and (15) are not the real constituents of *Āvassaya*.

It may be observed that the 1st 3 *suttas* are printed in Roman characters along with their German translation in *Übersicht über die Āvas'yaka-Literatur* which is a splendid work of the late veteran scholar Leumann. This will be hereafter referred to as *Āv. Lit.* An exposition of this *Āvas'yaka-Literature* is reserved for the next chapter. So the reader may refer to it or to *D. C. J. M.* (vol. XVII, pt. III, pp. 132-137). In the end I may add that from *Senaprasna* (p. 20^a) it seems that *Āvassaya* is a composition of *Śrutasthavira*; but, on its p. 51²⁷ it is expressly said that there is every possibility of its being that of a *Gaṇadhara*. Cf. p. 47.

1-6 These may be roughly translated as (i) equanimity of mind, (ii) eulogy of the 24 *Tirthaṅkaras*, (iii) veneration (of the teacher), (iv) confession and expiation, (v) indifference to body and (vi) abstinence from food etc.

7 The pertinent lines are as under:—

“आवश्यकान्तर्भूतश्चतुर्विंशतिस्तवस्वारातीयकालमाविना श्रीभद्रबाहुस्वामिनाऽकारीति आचाराङ्गवृत्तौ द्वितीयाध्यायनस्यादौ तदत्र किमिदमेव सूत्रं भद्रबाहुनाऽकारि सर्वाणि वा आवश्यकसूत्राणि कृतान्युत पूर्वं गणधरैः कृतानीति किं तत्त्वमिति प्रश्नः । अत्रोत्तरम्—आचाराङ्गादिकमङ्गप्रविष्टं गणधृत्तिः कृतम्,

OHANIJJUTTI

This work deals with *caranāsattarī*¹, *karanaśattarī*², *paḍi-lehaṇā* etc. Bhadrabāhusvāmī³ is said to be the author of this *Mūlasutta*. The extant work has some verses of its *Bhāsa* incorporated in it. The following lines occurring in *Senaprasna* (III, p. 80^b) show the relation of this *Ohanijjutti* with *Āvassayanijjutti* and that of *Pinḍanijjutti* with *Pinḍesaṇā-ajjhayaṇa*. These lines are as under:—

“श्रीहीरविजयसुरिप्रवादितप्रश्नोत्तरसमुच्चयग्रन्थे च कश्चिद् भेदो दृश्यते तत् कथमिति प्रश्नः । अत्रोत्तरम्—उक्तगाथायामोघनिर्युक्तेनिर्युक्तित्वेन आवश्यकनिर्युक्त्यन्तर्भूतत्वात् पृथग् विवक्षा, पिण्डनिर्युक्तेस्तु निर्युक्तित्वेनैव पिण्डैषणध्ययनसूत्रात् पृथग्विवक्षया; प्रश्नोत्तरसमुच्चये तु ओघ-निर्युक्तेः छुटकपत्रलिखितानुसारेण विभिन्नविषयत्वात् पृथग् गणनं, पिण्डनिर्युक्तेस्तु पृथग-विवक्षेव सर्वमवदातम् ।”

PINḌANIJJUTTI

This is a work which throws light on *pinḍa* (alms). It enters into a detailed discussion as to which sort of food can be accepted by a *Jaina* monk and which rocks he should steer clear of, while on his way to procure alms. Its authorship is attributed to Bhadrabāhusvāmī.

NANDĪ

This work mainly indulges in the exposition of knowledge and its various classifications. It is partly in prose and partly in verse.³

आवश्यकदिकमनङ्गप्रविष्टमङ्गैकदेशोपजीवनेन श्रुतस्थविरैः कृतमिति विचारामृतसङ्गहावश्यकवृत्त्याद्यनुसारेण ज्ञायते, तेन भद्रबाहुस्वामिनाऽऽवश्यकान्तर्भूतचतुर्विंशतिस्तवरचनमपरावश्यकचने च निर्युक्तिरूपतया कृतमिति भावार्थः श्रीआचाराङ्गवृत्तौ तत्रैवाधिकारेऽस्तीति बोध्यम् ।”—p. 20^a

“षडावश्यकमूलसूत्राणि गणधरकृतान्यन्यकृतानि वेति प्रश्नः । अत्रोत्तरम्—षडावश्यकमूलसूत्राणि गणधर-कृतानीति सम्भाव्यते, यतो वन्दारवृत्ता सिद्धाणं बुद्धाणमित्यस्याद्यस्तिस्रो गाथा गणधरकृता इत्युक्तमस्ति, तथा पाश्चिकस्यै नमो तेसिं खमासमणानमित्यत्र सर्वत्रालापके सामान्येनैकैककर्तृकत्वं दृश्यते, आवश्यकं मूलसूत्रं मूलसूत्राणि चागमः ततो गणधरकृतमित्यापन्नं, तथा सकलसिद्धान्तादिपुस्तकटिप्पास्तु ‘षडावश्यक-मूलसूत्राणि सुधर्मस्वामिकृतानि’ इति लिखितमस्ति, तथा ‘सामाज्यमाश्याई एकारसंभागाई अहिज्जइ’ इत्याद्युक्तेष्वेति ज्ञेयम् ।”—p. 51^a and p. 51^b.

१ “वय ५ समणधम्मे १० संजम ११ वेयावच्चं १० च वंभगुत्तीओ ९ ।

नाणाइतियं ३ तव १२ कोहनिग्गहाई ४ चरणमेयं ॥ २ ॥”—*Ohanijjuttibhāsa*

२ “पिंडविसोही ४ समिई ५ भावण १२ पडिमा १२ य इंदियनिरोहो ।

पडिलेहण २५ गुत्तिओ ३ अभिग्गहा ४ चेव करणं तु ॥ ३ ॥”—*Ibid.*

३ The total number of verses in this *Nandī* comes to 90, and that of *suttas* to 59.

In the beginning there are 47 verses. Out of them, the 1st is an eulogy of a *Tīrthaṅkara*. This is followed by two verses whereby Lord Mahāvīra is praised. Then we have 14 verses which glorify the *Jaina* church (*Saṅgha*) by comparing it with a city, a wheel, a chariot, a lotus, the moon, the sun, a sea, and Mandara (Meru) mountain. Verses 18-19 mention the names of the 24 *Tīrthaṅkaras* of the present *Avasarpinī*, as is done in *Viāha-panṇatti* (II, 6; s. 676). Similarly verses 20-21 supply us with the names of Lord Mahāvīra's 11 *Gaṇadhara*s. In v. 22 his *śāsana* is extolled. Verses 23-43 form a *Therāvalī*. Herein the following 27 saints are praised:-

(1) Suhamma, (2) Jambū, (3) Pabhava, (4) Sijjambhava, (5) Jasabhadda, (6) Sambhūya, (7) Bhaddabāhu, (8) Thūlabhadda, (9) Mahāgiri, (10) Suhatthi¹, (11) Bahula, (12) Sāi, (13) Sāmajja, (14) Saṇḍilla, (15) Jiyadhara², (16) Ajja Samudda³, (17) Ajja Maṅgu, (18) Ajja Nandila khamāṇa, (19) Ajja Nāgahatthi⁴, (20) Revainak-khatta, (21) Bambhaddivaga Siha, (22) Khandila, (23) Himavanta, (24) Nāgajjuṇa, (25) Bhūyadinna, (26) Lohicca and (27) Dūsa Gaṇi.

Verse 44 deals with 14 illustrations which deal with various types of pupils. It occurs as v. 1454 in *Visesā*⁵ and v. 334 in *Kappabhāsa*. This is followed by 3 verses⁵ which point out the 3 types of the audience viz. intelligent, unintelligent and foolishly puffed up. Then we have mostly in prose a detailed exposition of the five kinds of knowledge. In the end there are 5 verses some of which occur in *Visesā*⁵, too.

Deva Vācaka, pupil of Dūṣya Gaṇi is looked upon as the author of this work, and some identify him with Devarddhi Gaṇi *kṣamāśramaṇa*.

1 "छद्दित्यस्स छद्दित-छप्पडिबद्धादयो आवलीते जहा दसासुते तहा भाणियव्वा, इह तेहिं अहिगारो नत्थि ।
महागिरिस्स आवलीय अधिगारो !!"- *Nandikunṇi* (pp. 6-7)

2 Some believe this to be an attribute of Saṇḍilla.-*Ibid.*, (p. 7)

3 He is spoken of as वीपसागरप्रज्ञसिद्धिज्ञायक by Haribhadra Sūri in his com. (p. 16) on *Nandi*.

4 He is said to be an author of a grammar or *Praśnavyākaraṇa*, *Bhaṅgika*, and *Kammaṇayaḍi*.-*Ibid.*, p. 16

5 Out of them, the 1st two may be compared with v. 366 and 367 of *Kappabhāsa* and the 3rd tallies with its v. 371.

As regards the date of this work it can be roughly ascertained by taking into account the list of non-Jaina works given in its s. 42. But this question will be taken up hereafter, as practically this very list is found in *Anuogaddāra*.

ANUOGADDĀRA

This is a *Cūḷiyāsutta* mostly in prose in the form of questions and answers, and it serves as a stepping-stone to one who wishes to study *Āvaśṣaya*. It is prolific in contents; for, sacred topics and secular ones as well are treated here. For instance, *upakrama*, *pramāṇa* (valid proof), *nikṣepa*, *anugama* and *naya* are some of these sacred topics whereas 10 types of *nāman*, grammatical exposition, 9 *kāvyaśāstras* along with their illustrations etc. are the secular ones. Further its 41st *sutta* supplies us with names of some non-Jaina works. The pertinent portion is as under:—

“भारहं रामायणं भीमासुरकं कोटिल्लयं षोडशमुहं सगढभरिआउ कप्पासिअं णागसुहुमं कणग-
सत्तरी वेसियं वइसेसियं बुद्धसाणं काविलं लोगायतं सट्ठियंतं माढरपुराणवागरणनाडगाइ, अहवा
बावत्तरिकलाओ चत्तारि वेआ संगेवंगा.”

This is practically the same as s. 42 of *Nandī* given on p. 14, except that the latter notes a few more works or schools viz. *Terāsiya*, *Bhāgava*, *Pāyañjali* and *Pussadevaya*. As regards the importance of this *Anuogaddāra* and *Nandī* the following remark occurring in *A His of Ind. Lit.* (vol. II, p. 472) may be noted:—

“Both works are huge encyclopædias dealing with everything which should be known by a Jain monk.”

As regards the author of this work Prof. A. B. Dhruva has said in his intro. (p. XLIX, fn.) to *Syādvādamāñjarī* as under:—

“The Jaina tradition ascribes not only the division of *Anuyoga*, but also the compilation or composition of *Anuyogadvāra* to Āryaraksitā (Āvaśyaka I, 774).”

It seems Prof. Dhurvā alludes to v. 774 of *Āvaśṣayabhāsa* noted on p. 12, fn. If this surmise is correct, it means that Prof. Dhruva has misunderstood this verse, the real meaning being one noted by me on pp. 52-53. The word *anuoga* occurring in this verse does not stand for *Anuogaddāra* but it means ‘exposition’. Such being the case, the date of *Anuogaddāra*

can be rather settled by taking into account the dates of the works noted on p. 161. But, since unfortunately the *Jaina* commentaries¹ are silent about them except the mention of the 4 *Vedas* and their 6 *Āṅgas*², some of them cannot be at all identified. Further the dates of the rest are not still finally fixed. So I shall make a tentative suggestion in this connection as under:

By *Bhārata* and *Rāmāyaṇa* are meant the two well-known Indian epics viz. *Mahābhārata* and *Rāmāyaṇa*. It seems at the time of the composition of *Aṇuogaddāra*, the former was known as *Bhārata* which later on went on increasing in size on account of the various verses interpolated therein from time to time and which finally received the name of *Mahābhārata*. As stated in *Aṇuogaddāra* (s. 25) *Bhārata* was read and heard in the morning and *Rāmāyaṇa* in the afternoon.

Bhīmāsaurukka or *°kkha*³ may be taken to be *Bhīmāsura* or *Bhīmāsuraḥkhyāna*. Its subject and authorship are not known up till now.

Koḍillaya is equated with Kauṭilya's *Arthaśāstra*. Its date is not fixed. Some take it to be 326 B. C. and some even suppose it to be so very late as 400 A. D.

*Ghoḍayamuha*⁴ is supposed to be some work on *kāmasāstra* by Ghoṭakamukha⁵, a predecessor of Vātsyāyana.

Sagaḍabhaddiyā stands for *Śakatabhadrikā*. Nothing can be said about this work except that its title is in plural.

1 *Nandīcuṇṇi* (p. 39), Haribhadra Sūri's com. (p. 83) on *Nandī*, Malayagiri Sūri's com. (p. 194^b) on *Nandī*, *Aṇuogaddāracuṇṇi* (p. 16), Haribhadra Sūri's com. (p. 22) on *Aṇuogaddāra* and Hemacandra Sūri's com. (p. 36^b) on *Aṇuogaddāra* are the sources I have examined in this connection.

2 Hemacandra Sūri in his com. (p. 36^b) on *Aṇuogaddāra* (s. 41) says:—

“चत्वारश्च वेदाः सामवेद-ऋग्वेद-यजुर्वेद-सर्वणवेदलक्षणाः साङ्गोपाङ्गाः, तत्राङ्गानि शिक्षा १-
कल्प २ व्याकरण ३ चन्द्रो ५ निरुक्त ५ ज्योतिष्कायन ६ लक्षणानि षट्, उपाङ्गानि तद्व्याख्यानरूपाणि तैः
सह वर्तन्ते इति साङ्गोपाङ्गाः ।”

3 See p. 14 fn. (here काबालिम् is a misprint; it should be काविलिम्).

4 In p. 14 fn. and in *D. C. J. M.* (vol. XVII, pt. II, p. 292), too, there is mention of *Khoḍamuha* instead of *Ghoḍayamuha*. So it may be some unknown work.

5 He is referred to in *Arthaśāstra*.

*Kappāsia*¹ can be rendered as *Kārpāsika* or *Kalpāsika* in Saṃskṛta. In the former case it may be a work dealing with cotton and in the latter case with permissible food etc.

Nāgasuhuma stands for *Nāgasūkṣma*. It may have something to do with serpents or the Nāga tribes. Its date etc. are unknown.

Kaṇagasattari (Sk. *Kanakasaptati*) can be equated with Īśvara-kṛṣṇa's *Sāṅkhyakārikā* which is also known as *Sāṅkhyasaptati*. It is based upon *Śaṣṭitantra* and is commented upon by Māthara and Gauda. This Īśvarakṛṣṇa was once identified as Vindhyavāsin, a *Sāṅkhya* leader²; but now a days he is looked upon as different from him. Some place him in the second century A. D., and some say his period ranges from 340 A. D. to 390 A. D.³

Vesiya (Sk. *Vaiśika*) is said to be some work on *Kāmasūtra*.

Vaisesiya probably refers to either the *Vaiśeṣika* system of philosophy or some standard work of this name of this school.

Buddhasāsaṇa for which in *Nandī* (s. 42) we have *Buddhavayana* appears to be a *Bauddha* work by that name. If not, it means the *Bauddha* school of thought.

Kāvila seems to refer to the system of Kapila, the proponent of the *Sāṅkhya* system or to a standard work so named by this school or some one else.

Logāyata (Sk. *Laukāyata*) seems to imply the *Lokāyata* system the *Cārvāka darśana* or a work of this school.

Satthiyanta (Sk. *Śaṣṭitantra*) is supposed to be a work of the *Sāṅkhya* school composed by Vārṣaganya or Varṣagaṇa, *guru* of Vindhyavāsin. He is assigned a period from 230 A. D. to 300 A. D. This work is referred to in *Viāhapaṇṇatti* (II, 1;

1 There is a variant कप्पाणिसिय in *D. C. J. M.* (vol. XVII, pt. II, p. 292).

2 He is assigned a period from 250 A. D. to 320 A. D. Vide Foreword (p. xcv) to *Tattvasaṅgraha*.

3 *Ibid.* See also Jagadīśacandra Jaina's edition (p. 425) of *Syādvadamañjarī*.

s. 89¹), *Nāyāḍhammakahā* (I, v; s. 55), *Oṇavārya* (s. 77²) and *Pājjosaṇāḱappa* (s. 8³). Its authorship is attributed Āsuri.⁴

Māḍhara (Sk. *Māṭhara*) is the name of the commentator of *Sāṅkhyakārikā*. He is placed in the 1st century A. D. by some scholars whereas some think that the correct date is *cir.* 500 A. D.⁵ The word *Māḍhara* here used means a work of Māṭhara and seems to be his com. above referred to.

Purāṇa stands for any one or more of the well-known 18 *Purāṇas* which must have a date earlier than those of *Nandī* and *Aṇṇogaddāra*.

Vāgarāṇa (Sk. *Vyākaraṇa*) may be a proper name of a work or it may be meaning grammar or exposition. Nothing can be said for certain.

Nāḍaya (Sk. *Nāṭaka*) means a drama. It is difficult to say whether this stands for any particular drama or not. And even if it is, we do not know what that drama is.

By *Veyas* are meant the 4 well-known *Vedas*. For their names and those of their six *Āṅgas* see p. 162, fn. 2. The *Upāṅgas* are commentaries to these six *Āṅgas*. See p. 162, fn. 2.

We may now deal with other works noted in *Nandī*.

Terāsiya (Sk. *Traināśika*) stands for the school of the *Traināśikas* of whom Rohagupta, pupil of Gupta Sūri is looked upon as the founder. Or it may be a name of some standard work of this school. Rohagupta's date is *cir.* *Vīra Samvat* 544.

Bhāgava may be a misreading for *Bhaggava*. If so, it can be looked upon as a work of Bhārgava, a distinguished follower

1-3 So far as the pertinent portion is concerned, it is practically the same in all of these *sūttas*. It runs as under:-

“रिउवेद-जजुवेद-सामवेद-अहवणवेद इतिहाराधनमाणं निग्धं दुक्कट्ठाणं चउण्हं वेदाणं संगोवणाणं मरहरसाण सारण वारण धारण पारण सङ्गदी सद्वित्तविसारण संखाणे सिक्खाकप्पे वागरण छे निस्से जेतिसामयणे अत्तेसु य बहूसु बंभण्णएसु परिवायएसु ए नयेसु सुपरिनिट्ठए यावि”

4 See the edition (p. 424) of *Syādvādamāñjari* noted on p. 163.

5 Vide Foreword (pp. lxxvi-lxxvii) to *Tattavasāṅgraha*.

of the *Sāṅkhya* school. Prof. Winternitz, however, equates it with *Bhāgavata-Purāṇa*; but is this consistent when *Purāṇa* is already mentioned prior to this?

Pāyañjali (Sk. *Pātañjali*) stands for either the *Yogasūtra* of Patañjali or the *Mahābhāṣya*.

Pussadevaya (Sk. *Puṣyadaivata*) may be some astronomical work dealing with Puṣya, a constellation or Jupiter who is associated with Puṣya.

From this it may be inferred that on one hand *Nandī* and *Anuogaddāra* belong to the 3rd century A. D. whereas on the other hand to the 5th century A. D.

PAKKHIYASUTTA

As already noted on p. 43, this is looked upon by some as a *Mūlasutta*. It begins with the mention of the 5 *mahāvratas* and supplies us with a list of canonical treatises. It also includes the worship of the *kṣamāśramaṇas*. It is a liturgy in verse for the fortnightly *paḍikkamaṇa*. It is recited by the *Jaina* clergy during this *paḍikkamaṇa*.

CAÜSARANA

This work "four-fold refuge" also known as *Kusalānubandhi-ajjhayaṇa* consists of 63 verses in Prakṛta. The first few ones mention the six essential daily duties (*āvāsyaṅkas*) whereas the rest deal with the four-fold refuge viz. that of the *Tīrthaṅkaras*, that of the liberated, that of the *Jaina* clergy and that of religion.

ĀURAPACCAKKHĀNA

This work "the sick one's refusal" is also designated as *Bṛhadūturapratyākhyāna*. It is mostly in verses. The 10th verse is followed by a passage in prose. It deals with various types of death, and indicates the stages arrived at by these types and points out the means leading to them. Muni Darśanavijaya in his article¹ entitled *Mūlācāra* has stated that several verses of this *Paṇṇaga* have been incorporated in *Mūlācāra* (II).

¹ This has been published in *Jainasatyapraśāsa* (vol. VI, No. I, pp. 6-10).

BHATTAPARINṆĀ

This work "dispensing with food" consists of 173 gāthās in Prākṛta. It recommends *bhattaparinṇamaraṇa*¹ and deals with ethical precepts. The word *bhattaparinṇa* along with *candagavejjha* occur in v. 807 of *Ohanijjuttī*.

SANTHĀRAGA

This work "the pallet of straw" consisting of 121 gāthās or so points out the importance of *saṁstāraka* and praises those who rightly resort to it. It contains references pertaining to Arṇikāputra, Sukośala Rṣi, Cāṇakya, Gajasukumāla and others who gave up attachment to body etc. and attained final emancipation. It may be noted that an attempt to collect references about narratives, legendary anecdotes etc., was made by Kurt von Kamptz in his monograph "Über die vom Sterbefasten handelnden älteren *Paiṇṇa* des Jaina-Kanons", Hamburg, 1929. Though this and other *Paiṇṇas* above-referred to deal with rules for a death befitting the sage, they are none the less didactic poems, contain sermons, and "make use of plays on numbers and all kinds of figures of ornate poetry."

TANDULAVEYĀLIYA

This work is styled as *Payanṇaya* just in the beginning of this work. It is referred to as *Tandulavicāraṇā* by Maladharin Hemacandra Sūri in his commentary (p. 5^a) on *Annogaddārasutta*. It is mostly in verses, their number being about 125. The main topics dealt with, herein are as under:—

Embryology, food in the embryonic condition, births as a celestial being and a hellish being, 10 conditions of a living being³, description of the *yugmins*, 6 types of osseous structure, and those of the shape of the body, condemnation of woman and resort to *dharma*.

1 Death forms a subject-matter of several other *Paiṇṇagas* viz. *Santhāraga*, *Āurapaccakkhāṇa*, *Mahāpaccakkhāṇa* and *Maranāsamāhi*.

2 See *A His. of Ind. Lit.* (vol. II, p. 460).

3 The pertinent verse is the same as v. 10 of *Dasaveyāliyanijjuttī*. It runs:—

“बाला १ किङ्का २ मेदा ३ बला ४ य पत्रा ५ य हायणि ६ पर्वचा ७।

पम्भारी ८ मुम्भुही ९ सायणी १० य दसमा य कालदसा ॥३१॥”

Thus this *Āgama* is useful for the study of ancient notions about physiology, anatomy etc. It is quoted in *Dasaveyāliya-cūṇi* (p. 5).

CANDĀVIJJHAYĀ

This work also known as *Candagavijjha* and consisting of 174 verses, explains how one should behave at the time of death. Incidentally we here come across the description of *rādhāvedha*.

DEVINDATTHAYĀ

This is a work containing about 292 verses in Prākṛta. It deals with questions and answers pertaining to 32 Indras, their residential quarters, *vimānas* etc. Furthermore it gives us information regarding all the four types of gods.

GAṆIVIJJĀ

This work consisting of 86 verses in Prākṛta is more or less of an astrological character. For, it deals with auspicious and un-auspicious days, constellations, *muhūrtas*, omens etc. In v. 63 the word *horā* occurs.

MAHĀPACCAKKHĀNĀ

This Prākṛta work "great refusal" contains 142 verses. It deals with rules pertaining to confession, renunciation etc.

VĪRATTHAVĀ

This is a small work in Prākṛta in 43 verses. It has for its main topic enumeration of the various names of Lord Mahāvira. In short, it is a hymn.

This finishes a discussion about the principal *Āgamas* of the *Jainas*. Of course, there remain certain *Paiṇnyāgas*. Out of them only a few are being selected here, for being dealt with.

ĀṄGAVIJJĀ

This is looked upon by some as *Paiṇnyāga*. It is written in Prākṛta, some portions of which are in prose and some in verse. Its extent is indicated in *Jaina granthāvalī* as 9000 *ślokas*. It seems to be an anonymous work. It appears that at least to some extent, it is a *nimittaśāstra*.

AJĪVAKAPPA

This is a small work in Prākṛta in 44 verses. It deals with certain articles like a stick, a needle, a nail-cutter etc. which a *Jaina* saint is likely to have with him.

ĀURAPACCAKKHĀṆA

This is also a work in Prākṛta in verse. It deals with the glorification of the five *Parameṣṭhins*. See *D. C. J. M.* (vol. XVII, pt. I, p. 326).

GACCHĀYĀRA

This work "school rules" consists of 137 verses or so in Prākṛta. As stated in its 135th verse, it is based upon *Mahā-nisīha*, *Vavahāra* etc. It deals with the following topics:—

The fruit accruing from staying in *gaccha*, characteristics of a *Gaṇi* alias *Sūri*, prowess of *gītārtha*, distinguishing features of *gaccha*, avoidance of undue contact with the *Jaina* nuns and behaviour of these nuns.

JAMBŪSĀMIĀJJHAYANA

This is a work consisting of 21 sections known as *uddesaggas*. It deals with the life of Jambūsuvāmin.

JOISAKARANDĀYA

This work is in verses in Prākṛta. Its sections, like those of the *Puvvas* and *Sūriyapaṇṇatti* are styled as *pāhuḍas*. Its subject-matter is more or less astronomy. It is an epitome of *Sūriyapaṇṇatti* (vide v. 1). It is in accordance with the Vālabhī tradition as is the case with *Jīvasamāsa*.

TITTHOGĀLI

This work consists of about 1251 verses in Prākṛta. It has as one of its topics, the life of Bhadrabahuśvamin. Its verses 620 to 622 throw light on the date of Candragupta's coronation—a subject dealt with by Shantilal Shah in "The Traditional chronology of the Jainas" (pp. 16-17).

These are some of the *Paṇṇagās*, out of the 20 supernumerary ones, described by me in *D. C. J. M.* (vol. XVII, pt. I). For

the description of the rest and the various references pertaining to the extant Āgamas, the reader may refer to *D. C. J. M.* (vol. XVII, pts. I-III).

ISIBHĀSIYA

This is a work of which the title is in plural.¹ It is associated with *dharmakathānuyoga*.² Bhadrabāhusvāmin had composed a *Nijjuttī* on it; but, unfortunately it is not available now. He has mentioned this work, over and above *Uttarajjhayana*. But Śīlāṅka Sūri³ and Malayagiri Sūri⁴ include this *Uttarajjhayana* under the head *Isibhāsiya*. Further, Siddhasena Gaṇi too, seems to hold a similar view.⁵ I do not know if this difference of opinion is reconciled by any one. So I may tentatively suggest that all those works which are expounded by Ṛṣis are classed as *Isibhāsiya* by Śīlāṅka, Malayagiri and Siddhasena, and consequently *Uttarajjhayana*, too, is designated by them as *Isibhāsiya*. As already noted on p. 16, fn. 3, Yaśodeva Sūri opines that *Isibhāsiya* consists of 45 *ajjhayanas*, and they are expositions of 45 *Pratyekabuddhas*. Out of them 20 belong to the *tīrtha* of Lord Neminātha, 15 to that of Lord Pārśvanātha and 10 to that of Lord Mahāvīra.⁶

1 See p. 12.

2 See p. 12.

3 ऋषिभाषितेषु-उत्तराध्ययनादिषु -com. (p. 386^b) on *Āyāra*

4 “ऋषिभाषितानि - उत्तराध्ययनादीनि” - com. (pt. II, p. 399) on *Āvassaya*

5 In his com. (p. 90) on the *Bhāṣya* (p. 90) of *Tattvārtha* (I, 21) he has said: “यद् ऋषिभाषितानि प्रत्येकबुद्धादिभिः कापिलीयादीनि”.

6 This is borne out by the *Isibhāsiya* published in A. D. 1927 by Ṛṣabha-deva Keśarīmalajī Saṁsthā, Rutlam. On its p. 40 we have the *Isibhāsiya-saṅgahanī* as under:

“पतेयबुद्धमिसिणो वीसं तित्थे अरिट्ठनेमिस्स । पासस्स य पण्णस्स धीरस्स विलीणमोहस्स ॥ १ ॥

णारद् १ वज्जितपुत्ते २ असिते ३ अंगरिसि ४ पुष्फसाहे ५ य ।

वक्कल ६ कुंमा ७ केयलि ८ कासव ९ तद्दे तेतल्लिद्धते १० य ॥ २ ॥

मंखलि ११ जण्ण १२ भयाली १३ बाहुयमहु १४ सोरियाण १५ विद् १६ विपू १७ ।

वरिसे कण्हे १८ आरिय १९ उक्कलवादा य २० तरुणे २१ य ॥

गहभ २२ रामे २३ य तद्दे हरिगिरि २४ अंबड २५ मयंग २६ वारत्ता २७ ।

तत्तो य अद्दे २८ वद्धमाणे २९ वाऊ ३० य तीसत्तिमे ॥ ४ ॥

पासे ३१ पिणे ३२ अरुणे ३३ हसिगिरि ३४ यद्दे ३५ य वित्ते ३६ य ।

सिरिगिरि ३७ सात्तियपुत्ते ३८ संजय ३९ दीवायणे ४० चेव ॥ ५ ॥

तत्तो य इद्दे ४१ सोम ४२ यमे ४३ चेव होइ वरुणे ४४ य ।

वेसमणे ४५ य महप्पा चत्ता पंचेव अक्खाए ॥”

A majority of these is mostly in verse, and indulges in various similes. Turning to *Samarūya* (s. 44) we learn that the *Isibhāsiya* contains 44 *ajjhayanās* and deal with 44 Ṛṣis born here after the expiry of their life as celestial beings. *Thāṇa* (X; s. 755) strikes altogether a different note; for, therein one of the *ajjhayanās* of *Paṇḍāvāgarāṇa*, is looked upon as *Isibhāsiya*. Of course, as already noted on p. 107 such an *ajjhayana* is not to be found in the 10th *Āṅga* available at present.

SAMSATTANIJJUTTI¹

This is a metrical composition having 63² verses. Its first two verses run as under:—

“उसहाइवीरचरिमे सुरअसुरनमंसिए पणमिऊणं । संखेवओ महत्थं भणामि संसत्तनिज्जुत्तिं ॥१॥
बीयाओ पुब्बाओ अग्गेणीयस्स इमं सुअमुआरं । संसइमसंमुच्छिमजीवाणं जाणिऊणं ॥२॥”

From this 2nd verse it follows that this work is extracted from the 2nd *Puvea*. It deals with the birth of *sammūreccīma jīvas* that prop up under certain conditions. It points out as to what articles of food and drink are acceptable to a *Jaina Sādhu*. It mentions the periods of days etc., when certain eatables and drinkables cease to be acceptable to him. Further it refers to countries like Magadha, Nepal, Kalinga, Dravida and Saurāṣṭra while discussing the above-mentioned topic.



1 This is named as *Jīvasamsattanijjutti* in one of the Mss.

2 In one of the Mss. there are only 24 verses. The 1st verse begins with बीयाओ पुब्बाओ. Its last verse runs as under:—

“संसत्तनिज्जुत्ती ए(सा) साह्वही वे (?) पदियव्वा । अत्थो पुण सोयव्वो सद्धिं सद्धपासा य ॥”

CHAPTER VI

THE CANONICAL EXEGETICAL LITERATURE

At the very outset, I may mention that I divide the canonical literature of the *Jainas* into two groups. In the first group, I include the pure texts forming the *Jaina* canon, whereas in the second all those works which explain these texts. It is this second group which I wish to deal with, in this chapter.

It seems that in an ordinary course, the need for explanation must have been felt from the time human beings began to communicate their thoughts to one another, and this must have led in its turn to the evolving of the exegetical literature of all the nations, that of the Indians being no exception to this rule. This is not the place where I can enter into a discussion about its origin. Even the fundamental and distinguishing characteristics of the exegetical literatures of all the Indian schools of thought cannot be fully treated. Further it is not here possible to deal with the exegetical literature pertaining to the non-canonical works of even the *Jainas*. So keeping these limitations in view, I shall now proceed with the subject here specified.

In every epoch, so to say, at least one prophet appears to have flourished in India and his sermon, to have served as a basis for explanation and elucidation to be indulged in, by his apostles and followers. To take a special case, according to the *Jaina* tradition, the *Gaṇadharas* compose *dvādaśāṅgīs*, and each of them teaches his own *dvādaśāṅgī* to his pupils. Consequently, while doing so, each must be offering some explanation or other, at least regarding knotty points. But, strange to say, there seems to be no record maintained regarding these explanations of the *dvādaśāṅgīs*. This state of affairs exists not only in connection with the *dvādaśāṅgīs* composed prior to the birth of Lord Mahāvīra, but also in the case of the 11 *dvādaśāṅgīs* composed by his own 11 *Gaṇadharas*.

A student conversant with the *Jaina* system of education knows it full well that first of all, the meaning

(*attha*) of a *sutta* is explained, then is given an explanation associated with *Nijjutti*, and this is followed by a detailed exposition which is not necessarily confined to what is explicitly expressed in the *sutta*.¹ It seems a similar process must have been followed at least by the 11 *Gaṇadhara*s of Lord Mahāvira. This means that several types of literature may have been then evolved. We do not know precisely what their natures must have been. Equally ignorant we are regarding their generic name and specific names, too, if any. For, the very first type of the *Jaina* explanatory works on the *Agamas* which form a part of our valuable legacy, is known as *Nijjutti* in Prākṛta and *Niryukti* in Samskr̥ta, and that its authorship is attributed to Bhadrabāhusvāmin, *cara-masayalasuyanāni* who died in *Vira Samvat* 170. He has composed 10 *Nijjuttis*. But we do not know their specific names except those like *Āvassayanijjutti* etc., coined by taking into account the work of which it is the *Nijjutti*. Further, we do not know the exact dates of their composition. All the same, we may say almost with certainty that none of them is composed after *Vira Samvat* 170. This date is at times questioned on the ground of anachronisms etc.² But this does not seem to be justifiable; for, these anachronisms are in all probability due to the procedure adopted at the time of the Redaction of the *Jaina* canon, and further the question of salutation to himself and the like are an outcome of the sweet confusion due to the intermixture of some of the verses of the *Bhāsa* with those of the *Nijjutti*. As a corroborative evidence of the latter fact, it may be mentioned that in the *Āvassayanijjutti* one comes across at least some verses belonging to its *Bhāsa* (vide p. 177). Same is the case with *Dasaveyāliyanijjutti*. In its edition (having Haribhadra Sūri's com.,) its learned editor

1 See *J. S. E.* (p. 228).

2 By etc., are meant salutation to Bhadrabāhusvāmin to himself and the like. As an example of this salutation the following verse occurring in *Dasaveyāliyanijjutti* may be here noted:

“वेदामि भद्रबाहुं ‘पादं’ चरमसयलसुयनार्णि । सुत्तस्स कारगमिस्सि दसायु कप्पे य ववहारे ॥१॥”

See *D. C. J. M.* (vol. XVII, pt. II, pp. 70 and 259). See also p. 16, fn. 2.

has pointed out that 63 verses of *Bhāsa* have been incorporated in this *Nijjuttī*. See p. 278 of this edn. That some of the verses of the *Bhāsa* on *Kappa* have got mixed up with those of its *Nijjuttī*, is a remark made by Malayagiri Sūri in his com. (p. 2) on this *Kappa*. There he has observed that it is well-nigh impossible to separate these two elements. It may be further noted that *Pañcakappa* which is an offshoot of either the *Kappabhāsa* or more probably that of *Kappanijjuttī* seems to contain the *gāthās* of both of them. Perhaps the 1st 4 or 5 *gāthās* may be definitely pointed out as belonging to the *Kappanijjuttī*. As regards the rest, it is very difficult—almost impossible to decide as to which *gāthā* is that of the corresponding *Nijjuttī* and which is that of the pertinent *Bhāsa*. This is the view held by Muni Puṇyavijaya, a learned disciple of the late Muni Caturavijaya.¹

Under these circumstances, almost² all the extant *Nijjuttīs* and *Bhāsas* may be defined as under:—

Nijjuttī contains verses really belonging to it and some of the corresponding *Bhāsa*, too; but the former preponderate over the latter. Similarly *Bhāsa* consists of verses which legitimately belong to it; and, in addition it has some verses of the relevant *Nijjuttī* as well; but the former exceed the latter in number.

It is in this light that the designations such as *Āvassayanijjuttī*, *Dasaveyāliyanijjuttī*, *Uttarajjhayanānānijjuttī*, *Dasāsuyakkhandhanijjuttī*, *Nisīhabhāsa*, *Vavahārabhāsa*, *Kappabhāsa* and *Pañcakappabhāsa* of the extant works should be interpreted. The same thing can be said about *Ohanijjuttī* and *Pinḍanijjuttī*, too; for, they contain at least some verses of their corresponding *Bhāsas*. This may suffice so far as the general nature of the *Nijjuttīs* is concerned. So I shall now deal with the extant *Nijjuttīs*.

Āvassayanijjuttī—This is a versified com. on *Āvassaya*. Its extent is differently noted in different Mss.³ Roughly speaking, it varies from 2575 *slokas* to 3550 *slokas*. It seems that the original *Nijjuttī* has undergone several additions. These are associated

1 Vide his private communication dated 18-7-40.

2 *Nijjuttīs* on *Āyāra* and *Sūyagada* seem to have very little spurious matter. They appear to have been preserved to us in a form almost free from later additions.

3 Vide *D. C. J. M.* (vol. XVII, pt. III Nos. 1008, 1004, 1007-1009).

with 4 redactions by Prof. E. Leumann who attributes the 1st 3 of them to Bhadrabāhusvāmin, Siddhasena (Divākara)¹ and Jinabhaṭa respectively. After entering into a learned discussion pertaining to these redactions, he has presented it in a tabular form (p. 31) which may be given as under:-

Āvassaya	Āvassayanijjuttī			
	Redaction I	Ped. II	Red. III	Red. IV
				Therāvāhī
		I Peḍhiyā		
	II-VIII (Uvagghāya- nijjuttī)			
Pañcanamokkāra	IX			
I Sāmāya	X			
II Caṭṭvisatthava	XI			
III Vandana	XII			
IV Paḍikkamaṇa	XIII		XIV (Jhāṇa- saya)	
	XV (Pāritthā- vaṇiyānijjuttī)	XVI (Saṅga- haṇī).		
	XVII (Joga- saṅgaha)			
	XVIII (Asaj- jhāyanijjuttī)			
V Kaṭṭissagga	XIX			
VI Paccakkhāṇa	XX			

1 The authorship of *Pūyacaṭṭvīṣī*, a small work in Prākṛta is attributed to him. It is published in *Jainasatyaparakāśa* (vol. V, No. 11, pp. 1-2). From this it appears that it is extracted from some *Puvva*.

In this connection it may be mentioned that no doubt some of the Mss.¹ of *Āvassayanijjuttī* have in the beginning about 50 verses which form a *Therāvalī* and which tally with the verses occurring in *Nandī*. But the exposition of this *Therāvalī* has no place so far as *Visesā*², the *Cunṇi* on *Āvassayanijjuttī* and its commentaries by Haribhadra Sūri, Malayagiri Sūri² and Śrītilaka Sūri³ are concerned. It is however in the 15th century or so that some of the commentators of *Āvassayanijjuttī* have assigned a place to it therein, e. g. Jñānasāgara⁴, pupil of Devasāgara and Mānikyaśekhara Sūri, pupil of Merutuṅga Sūri. Hence it may be inferred that this *Therāvalī* may have been inserted in *Āvassayanijjuttī* earliest in the 13th century of the *Vikrama* era.

Āvassayanijjuttī explains the six *ajjhayaṇas* of *Āvassaya*. Therein the portion dealing with *ajjhayaṇa* I (*Sāmāyīya*) is divided into two parts: *Uvaggāyānījuttī* and *Namokkāraṇījuttī*. Out of them the 1st part is further sub-divided into 9 sections as under:—

(i) *Peḍhiyā*, (ii) *Lahuvaravariyā*⁵, (iii) *Vuddhavaravariyā*⁵, (iv) *Uvassagga*, (v) *Samosaraṇa*, (vi) *Gaṇahara* also known as *Gaṇaharavāyā*, (vii) *Sāmāyārī*, (viii) *Nīḥavaravattava*⁷ and (ix) *Sesaūvaggāyānījuttī*⁸.

The *Nijjuttī* of *ajjhayaṇas* II, III, V and VI has no such sections, whereas that of IV has the following ones:—

1 A Ms. dated *Samvat* 1483(?) may be cited as an instance. See *D. C. J. M.* (vol. XVII, pt. III, No. 1002).

2 He has referred to a work named *Pravacanasiddhi* on p. 367^a. This work is probably extinct.

3 He has composed this com. in *Samvat* 1290.

4 He has composed the pertinent com. in *Samvat* 1440. See *D. C. J. M.* (vol. XVII, pt. III, p. 452)

5-6 See *D. C. J. M.* (vol. XVII, pt. III, pp. 391 and 394). These are also named as *Paḍhamāvaravariyā* and *Bhūyavaravariyā*. *Ibid.*, pp. 391-393.

7 At times this is not separately mentioned.

8 This is also designated as *Uvaggāyānījuttī*.

(i) *Jhāṇasaya*, (ii) *Pārīṭṭhāvaṇiyanijjuttī*¹, (iii) *Paḍikkamāsaṅgahaṇī*², (iv) *Jogasāṅgaha*³ and (v) *Asajjhāyanijjuttī*.

Peḍhiyā—Ordinarily this means 'an introduction'; but, here it means a *Nandī* dealing with five-fold knowledge and its sub-varieties. It comprises 79 verses or so. Incidentally herein there is an exposition about the sound we hear, some of the *labdhis* (miraculous powers) and strengths of Vāsudeva and others.

Lahuvaravarīyā—*Varavarīyā* means proclamation of giving the desired object. This meaning is applicable here at least to some extent; for, the ending verse mentions the amount of donations given by a *Tīrthaṅkara* in a year. This section consists of about 178 verses. Before commenting upon its verse Malayagiri Sūri says: "तत्रोपोद्घातस्यादिमङ्गलमाह". Can this be construed as suggesting that the *Uvagghāyanijjuttī* really commences henceforth and that *Peḍhiyā* is an interpolation? The 1st 3 verses deal with salutations to the *Tīrthaṅkaras* in general, the liberated, Lord Mahāvira, his 11 *Gaṇadharas*, Gaṇḍharavaṁśa, Vācakavaṁśa and the holy canon. In the following verse the author says that he will compose the *Nijjuttī* of *suyanāṇa*, and in the subsequent two verses he mentions 10 works of which he intends to compose *Nijjuttīs*. He then commences *Sāmaīyanijjuttī*. There he discusses the relative importance of knowledge and character and deals with *upaśamaśrenī*⁴, *kṣapakaśrenī*⁵, *nikṣepas* of *anuyoga*, and methods of exposition. This is followed by *uddeśa* etc., which form 26 entrances of *Uvagghāyanijjuttī*. Then is depicted the life of Lord Mahāvira wherein incidentally there is mention of 7 *Kulakaras* and 4 types of *nīti*. The life of Lord Rṣabha, too, is here narrated.

Vuddhavaravarīyā—This section consists of about 348 verses. On examining the edition of Malayagiri Sūri's com., it can be said that verses 243-460⁶ of the *Āvassayanijjuttī* along with v. 33-111

1-2 Some do not look upon these two as forming a part and parcel of the *Nijjuttī* on *Āvassaya* (IV).

3 This is also styled as *Jogasāṅgahanijjuttī*.

4-5 These are respectively the subsidential and destructive ladders useful for spiritual advancement.

6 After verse 415 we have vs. 1-17 dealing with the intervals between every two *Tīrthaṅkaras* out of 24. Similarly there are vs. 1-4 following v. 418.

of its *Bhāsa* make up this section.¹ The latter verses cannot be legitimately looked upon as the pertinent portion. Even then, so far as the contents are concerned, I shall not neglect them. This section commences with the details about the *dikṣās* of the 24 *Tirthankaras*. It, too, deals with the life of Lord Rṣabha. It refers to the origin of the *Veda* (v. 366). It ends by giving some details about the life of Lord Mahāvīra, such as his donation, his renouncing the world and his going to Karmāragrāma.

On a cursory examination of the contents of this section and the preceding one, I am tempted to believe that only one of them and probably the former rightly constituted the *Āvassayanijjuttī*, and that the latter one which is more extensive than the former, is a later product subsequently incorporated therein probably at the time of the Redaction of the *Jaina* canon. This surmise is supported by another name of *Vuḍḍhavaravariyā*.

Uvasagga—As this word suggests, this section consisting of about 70 verses, deals with various terrible hardships experienced by Śramaṇa Mahāvīra till he attained omniscience.

Samosaraṇa—This section comprises about 69 verses, in case the portion dealing with various penances of Lord Mahāvīra given in the beginning is here included. Otherwise it consists of about 48 verses which describe the *samosaraṇa*.

Gaṇadhara—This section having about 65 verses, deals with the doubts of the 11 *Gaṇadharas* of Lord Mahāvīra and their removals by the latter.

Sāmāyārī—This is a metrical composition of about 64 verses, and it supplies us with a ten-fold code of laws governing the life of the *Jaina* clergy. Before dealing with this section Maḷayagiri Sūri observes on p. 341^b: “साम्प्रतमोघनिर्युक्तिर्वक्तव्या, सा च महत्त्वात् पृथग्-प्रन्थान्तररूपा कृता ॥ सम्प्रति दशविधसामाचारीप्रतिपादनार्थमाह ।” Similarly, while commenting upon the last verse of this section he remarks on p. 355^b: “इदानीं पदविभागसामाचार्याः प्रस्तावः, सा च कल्पव्यवहाररूपा बहुविस्तेरा, ततः स्वस्थानादवसेया।”

1 Herein there are 14 interpolated verses. See *D. C. J. M.* (vol. XVII, pt. III, p. 394).

The remaining portion of *Uvagghāyanijjuttī* consists of about 216 verses. It commences by mentioning 7 causes that decrease the life-period. It deals with 7 *nayas*, 4 *anuyogas*, 7 *Nihnavas* and *sāmāyika*. Incidentally it narrates the lives of Vajrasvāmin, Āryarakṣita Sūri, Damadanta, Metārya, Kālaka, Cilātiputra, Ātreya, Dharmaruci, Ilāputra and Tetāliputra. This finishes the rough survey of *Uvagghāyanijjuttī* which is referred to, in the *Nijjuttī* on other sections of *Āvassaya* and which opens the doors for the treatment of *suttapphāsiyanijjuttī* wherein the 1st topic dealt with is the nature of *sutta*. This is followed by *Namokkāranijjuttī* of about 144 verses. Then we have *sāmāyanijjuttī* of about 111 verses.¹ This completes the *Nijjuttī* of *Āvassaya* (I).

Caivvīsathavanijjuttī and *Vandanānijjuttī* consist of about 60 and 190 verses respectively.

*Jhāṇasaya*² consists of about 106 verses, and it is composed by Jinabhadra Gaṇi *Kṣamāśramana*. It is an exposition of meditation.

*Pārīṭṭhāvanīyānijjuttī*³ comprises about 153 verses, and *Paḍikkamaṇasaṅgahaṇī* about 80 verses. Some of the topics dealt with, in the latter are: 7 types of fear, 9 kinds of *brahmaguptis*, 10 types of *dharma*, 11 *pratimās* of a *Jaina* layman and 12 of a saint, 13 *kriyā-ssthānas*, 14 *guṇasthānas*, 15 *Paramādhārmikas*, 16 *ajjhayaṇas* of *Sūyagaḍa* (I), 17 kinds of self-control, 18 types of non-celibacy, 19 *ajjhayaṇas* of *Nāyādhammakahā* (I), 22 hardships, 28 *ajjhayaṇas* of *Āyāra* including *Nisīha*, 29 types of *pāpa-srūta* and 31 attributes of the liberated. So leaving aside these two sections and *Jhāṇasaya*, *Paḍikkamaṇanijjuttī* contains about 227 (51+60+5+111) verses. Therein *Jogasaṅgaha* having about 60 verses has the 1st verse in common with *Samavāya* (s. 32). It runs as under:—

“आलोचननिरवलावे आवईसु दडधम्मया । अणित्सओवहाणे य सिकखा णिप्पडिकम्मया ॥”

1 Its 1st verse is as under:—

“नंदिमणुओगदारं विदिवदुवग्घाइअं च नाऊण । काऊण पंचमंगलमारंओ होइ सुत्तस्स ॥”

Do the words *Nandī* and *Aṇuogadāra* here used refer to the two *Cūliyasuttas*?

2 This is referred to by Haribhadra Sūri in his com. (p. 32^a-32^b) on *Dasaveyāliya*.

3 Its 15th verse defines *sutta*. It is as below:—

“पुग्वावरसंजुतं वेरगकरं सतंतमविरुद्धं । पोरणमद्धमागइआसानिययं इवइ सुत्तं ॥”

Kāüssaggañijjuttī and *Paccakkhāṇaṇijjuttī* consist of about 172 and 94 verses respectively.

Prof. E. Leumann has noted that Bhadrabāhusvāmin's *Āvassayanijjuttī* is the 1st redaction. This is due to his surmise that this work and *Mālāyāra* (VII)¹ are based upon some common source which he names as "original-Niryukti" consisting of 170 stanzas.

Dasaveyāliyanijjuttī—This is a *Nijjuttī* on *Dasaveyāliya*. It consists of about 447 verses. Out of them there are about 63 verses belonging to its *Bhāsa*, and they mostly occur in the *Nijjuttī* of the 4th *ajjhayaṇa*. Haribhadra Sūri in his com. (p. 84^a) to it has noted one verse as निरुक्तकी. In this *Nijjuttī* we come across the *nikkevas* of एकल (v. 8), दसल (v. 9), दुम (v. 34), पुष्प (v. 34), घम्भ (v. 39), समल (v. 153), काम (v. 161), पय (v. 166), आचार (v. 179), जीव (v. 222), वक्क (v. 269), बुद्धि (v. 283), सयार (v. 328), भिक्खु (v. 333) etc., and *niruttas* of अज्झयण (v. 29-30), समल (v. 156), भिक्खु (v. 342) etc. *Egatthas* also are given e. g. that of आल (v. 32), दुम (v. 35), पुष्प (v. 36), नाय (v. 52), समल (v. 158-159), वक्क (v. 270) and तवसंजमरय (v. 345-347). In v. 6 *Kappa* is mentioned. In v. 50 there is a reference to a syllogism consisting of 5 members and to one having 10, and in v. 157, a *Jaina* saint is compared with several objects. Four varieties of *gahiyapaya* viz. *gajja*, *pajja*, *geya* and *cunṇa* are given in v. 170, and the following 4 verses define them. Verse 188 states four types of narration whereas the subsequent ones up to 201 deal with their varieties.² Verses 220, 221 and 224 explain the nature of the soul. In v. 252-253 are enumerated 24 kinds of corn and in v. 254-255 24 kinds of jewels. Verses 259-262 deal with erotics, and v. 351 mentions 8 qualities of gold.³

1 189 verses of this are printed in *Āv. Lit.* (pp. 16-19). On one hand this work is commented upon by Vasunandin in his *Ācāraṇṭṭī* (VII) and on the other hand by Aparājita and Āśādhara in *Dharmāmṛta*.

2 Cf. *Samarāiccacariya* (pp. 2-3), *Upamitibhavaprapaṇcākathā* (v. 25-50) and *Kuvalayamālā* of Uddyotana Sūri.

3 For details see Prof. A. M. Ghatage's article "Daśavaikālika-Niryukti" published in *The Indian Historical Quarterly* (vol. XI, No. 4, pp. 627-639). Therein he observes:

(i) "The commentator is clearly far-fetched and twisting in interpreting udāharaṇas as the dr̥ṣṭāntas of the logical syllogisms."—p. 637

(ii) "Haribhadra's opinion that a vāuliya is a reference to the school of the Nāstikas is not very accurate."—p. 638

Uttarajjhayananijjutti—This comprises about 600 verses. In v. 91¹ there is mention of Bhaddabāhu, in v. 97 that of Ajja-rakkhiya and in v. 104² that of Thūlabhadda with the honorific *bhayavam*. These are no doubt instances of anachronism; but they can be justified in the light of the remarks made on p. 173.

This *Nijjutti* deals with *nikkevas* of several words³ and gives synonyms⁴, too. It mentions *suvaṇṇabhūmi* in v. 120 and Vāsa-vadattā and Udayana in v. 148. Verses 165-178 supply us with information about 7 Nihnavas and v. 38 to 41 deal with various shapes and sizes—a mathematical topic. Verse 153 mentions 8 limbs of the body, and so does v. 189, whereas v. 190 mentions sublimbs (*upāṅgas*). Verses 198-200 deal with *karaṇas*—an astrological item, and v. 212-235 treat the subject of 17 kinds of death etc. Verses 146-148 mention the ingredients of the best scent-perfume and v. 151 those of an excellent wine. Verse 149 deals with the preparation of a pill, and v. 150 informs us about the diseases that can be cured by it. Verses 124, 126-128 and 130-134 have the same last foot viz. “जायं सरणओ भयं.” From Vādi-vetāla Śānti Sūri's com. (p. 141^a) on v. 142 it follows that *Dasaveyāliyanijjutti* is prior to this *Nijjutti*.⁵

Āyāranijjutti—This metrical composition contains about 350 verses. It extends up to the 4th *Cūlā* of *Ayāra*. It, too, supplies us with *nikkevas* of various words.⁶ Verses 18-27 deal with 7 *vanna*s (castes) and 9 *vannantarās* etc., and v. 43-59 discuss 10 directions. Various living beings along with their varieties

1-2 These are the Nos. according to D. L. J. P. F. Series, No. 33.

3 संजोग (v. 30), एकव (v. 142), गणण (v. 143), अंग (v. 144), पमाव (v. 179), करण (v. 183), काम (v. 208), मरण (v. 208), नियंठ (v. 237), उरम्भ (v. 244), कविल (v. 250), नमि (v. 260), दुम (v. 280), बहु (v. 310), सुय (v. 310), पूजा (v. 310), पवयण (v. 455), जत्र (v. 460), साम (v. 480), खलुं (v. 487), सुख (v. 496), चरण (v. 514), and विहि (v. 516) may be cited as instances.

4 See v. 9, 64, 157 and 158. In v. 158 we have the synonyms of *ahimsā*.

5 “एतद्व्याख्या च दशवैकालिकनिर्युक्तावेव निर्युक्तिकृता कृत्यत्रोदासितं”

6 आयार (v. 5), अंग (v. 5), बंम (v. 18), चरण (v. 29), सत्थ (v. 36), परिण्णा (v. 37), सण्णा (v. 38), दिसा (v. 40), पुढवी (v. 69), सम्म (v. 216), विमुक्ख (v. 257), हरिया (v. 308), etc., are some of them.

form the subject of v. 43-166. Therein the earth-bodied, water-bodied, fire-bodied, *vaṇassai*, the mobile and the wind-bodied are treated in v. 71-79, 107-108, 117-118, 127-143, 152-155 and 165-166 respectively. Verses 228-231 are the *pādapārtis* of “सकुण्डलं वा वयणं न व ति.”¹ In v. 264 there is mention of Ajja Vaira and in v. 266, that of Tosali. These are anachronisms, and hence these verses must have been added at the time of the Redaction of the *Jaina* canon. On examining v. 176² and Śilāṅka Sūri's com. (p. 76³)³ on it, it follows that *Āvassayanijjuttī* was composed earlier than this *Āyāranijjuttī*, and from v. 298-299⁴ and 313 it follows that this *Āyāranijjuttī* is posterior to *Dasaveyāliyanijjuttī*. Besides it is posterior to *Uttarajjhayanānijjuttī* as well, as can be seen from v. 343⁵ and its com. (p. 397^b)⁶.

*Sūyagaḍanijjuttī*⁷—This consists of about 205 verses. Verses 18 and 20 explain the title *Sūyagaḍa* and *Suttagaḍa*. In v. 68-69

1 Cf. Śatārthika Somaprabha Sūri's *Kumāravālapaḍiboha* (I ; p. 27).

2 Herein Bhadrabāhusvāmin says: “लोगो भणिओ.”

3 “भद्रबाहुस्वामिनाऽयमतिदेशोऽभ्यधायि, स च पूर्वमावश्यकनिर्युक्तिं विधाय पश्चादाचाराङ्गनिर्युक्तिं चक्रे, तथा चोक्तम्—‘आवस्सयस्स दसकालियस्स तद् उत्तरज्झमायारे’ ति सूक्तम्।”

4 “पिंहेसणाए जा पिज्जुत्ती सा चेव होइ सेज्जाए । वत्थेसण पाएसण उग्गहण्डिमाए सचेव ॥ २९८ ॥
सञ्जा वयणविमोही पिज्जुत्ती जा वक्कड्डीए । सचेव गिरवसेसा भासज्जाए वि णायव्वा ॥ २९९ ॥”

5 “जो चेव होइ सुखो सा उ विमुत्ति पण्यं तु भावेणं । देसविमुक्का साहू सब्वविमुक्का भवे सिद्धा ॥ ३४३ ॥”

6 “नामनिष्पत्ते तु निक्षेपे विमुक्तिरिति नाम, अस्य च नामादिनिक्षेप उत्तराध्ययनान्तःपातिविमोक्षाध्ययनवदित्यतिदिष्टुं निर्युक्तिकार आह ।”

7 Prof. A. M. Ghatage has written an article on this, and it has been published in *The Indian Historical Quarterly* (vol. XII, No. 2, pp. 270-281, June 1936). Herein he has divided the *Nijjuttis* into 3 groups. In the 1st group he has included the *Nijjuttis* on the first two *Aṅgas*. As regards the remaining groups he has said:

“The second group consists of those Niryuktis where verses of the so-called mūla-Bhāṣya are added to the original Niryukti either to explain it or to supplement it (p. 270).

“In the third group come the Niryuktis which are now called by the names of the Bhāṣyas and Brhad-Bhāṣyas like those on Nisīha and others where it is not now possible to separate the original Niryukti and the latter commentary on it.” (pp. 270-271)

For comparison see p. 178.

there is mention of the 15 *Paramādhārmikas*, and in v. 70-84 there is a vivid description of the harassments they cause to the denizens of hell. Verse 119 refers to 363 heterodox schools of thought and v. 127-131 mention the various types of the teacher and the taught. In v. 189, *Isibhāsiya* is referred to. *Nikkevas* of several words are noted e. g. those of गद्दा (v. 23), सोल्ल (v. 23), सुय (v. 23)¹, खंघ (v. 23)², पुरिस (v. 57), विमत्ति (v. 66), समाहि (v. 104), मग (v. 107), आवाण (v. 132), गद्दण (v. 132), महत्त (v. 142), अज्झयण (v. 143)³, पुंढरीय (v. 144), आहार (v. 169), परित्रा (v. 178), पक्कस्साण (v. 179), सुत्त (v. 181), भद्द (v. 184) and अलं (v. 201)⁴. In v. 154 it is said that geometry is the best in Mathematics, and v. 191-200 delineate the life of Adda (Sk. Ārdra). From the com. (p. 241^a)⁵ on v. 127 it follows that this *Nijjutti* is posterior to *Uttarajjhayanānājjutti*, and from v. 182 and its com. (p. 371^a-371^b) it can be seen that this *Nijjutti* is preceded by *Dasavayāliyanājjutti*, too. See fn. 1-3.

Dasāsuyakkhandhanājjutti—This contains 154 verses distributed over the 10 sections of *Dasāsuyakkhandha* as under:—

11, 3, 10, 7, 4, 11, 8, 6, 7, 8 and 15.

Thus it will be seen that the *Nijjutti* on the 8th section viz. *Pajjosaṇākappa* is the biggest as compared with those of the rest.

Kappanājjutti—This is mixed up with its *Bhāsa*, at least since the time of Malayagiri Sūri. *Pañcakappa* is associated with it. This name *Pañcakappa* occurs in *Āvassayacunṇi* (Pt. I, p. 415) and in Malayagiri Sūri's com. (p. 83⁶) on v. 274⁷ of *Kappanājjutti* mixed up with *Kappabhāsa*. Two *Pañcakappabhāsas* and *Pañcakappacunṇi* are available. There is no mention of *Pañcakappanājjutti*

1-3 Śīlāṅka Sūri says that these *nikkepas* are treated elsewhere. On p. 371^a-371^b he says: "तत्राचारः क्षुल्लिकाचारकथायामभिहितः, श्रुतं तु विनयश्रुते ।" Haribhadra Sūri in his com. (p. 9^b) on *Dasaveyāliya* says: "श्रुतस्कन्धयोस्तु निक्षेपश्चतुर्विधो द्रष्टव्यो यथाऽनुयोगद्वारेषु. "

4 These nos. of verses are according to Āgamodaya Samiti Series. There the 50th verse is followed by the verse numbered as 53.

5 "ग्रन्थो द्रव्यभावभेदमिन्नः क्षुल्लकनेर्ग्रन्थं नाम उत्तराध्ययनेष्वध्ययनं तत्र पूर्वमेव सप्रपञ्चोऽभिहितः ।"

6 "भावकल्पः 'पञ्चविधः' पञ्चप्रकारः ॥२७३॥..... एते पञ्चापि प्रकाराः पञ्चकल्पे व्याख्यातास्तथा ज्ञातव्याः ॥"

7 "छविह सत्तविह वा दसविह वीसविह य बायाला । जस्त उ नत्थिं विभागे सुव्वत्त जलंघकारो से ॥ २७४ ॥"

probably because its verses have got mixed up with those of either of the two *Pañcakappabhāṣas*. I am inclined to equate the above-noted *Pañcakappa* with *Pañcakappanijjuttī* and consider the former name as the abbreviation of the latter. On this understanding I have attributed its authorship to Bhadrabāhusvāmin on p. 38.

Pañcakappa as its very name suggests, deals with five *kappas* which are the five varieties of *bhāvakalpa* noted on p. 182, fn. 6. I think the exposition of these varieties was reserved by Bhadrabāhusvāmin for being treated as a separate work on the following grounds:—

(i) This exposition was going to be a detailed one.¹

(ii) It could be safely dropped from *Kappanijjuttī*.

Vavahāranijjuttī—This is on the same footing as *Kappanijjuttī*.

Nisihanijjuttī—It is from the *Visehacunṇī* of *Nisīha* that we know about the existence of this work. It points out some of its verses and attributes their authorship to Bhadrabāhusvāmin. It has been practically superseded by *Nisīhabhāṣa* wherein these verses have got amalgamated.

Before we proceed further and examine the order of the *Nijjuttis* we may note:—

(i) *Ohanijjuttī* and *Pinḍanijjuttī* are not separate *Nijjuttis*.

(ii) *Samsattanijjuttī* is not a *Nijjuttī* on any work, and same is the case with *Ārāhaṇānijjuttī*.

(iii) The *Nijjuttī* on *Āvassaya* should not be confounded with *Āvassayanijjuttī* forming the seventh section of *Mūlāyāra*, a *Digambara* work attributed to Vaṭṭakera. For, this seventh section is not a com. on any work either belonging to the *Śvetāmbara* school or the *Digambara* one, though it is true that it resembles Bhadrabāhusvāmin's *Nijjuttī* on *Āvassaya* in several respects. For instance, both are divided into six sections corresponding to (i) *Sāmāyīya*, (ii) *Caṇḍisatthava*, (iii) *Vandaṇaya*, (iv) *Paḍikkamaṇa*, (v) *Paccakkhāṇa*, and (vi) *Kāḷissagga*, the six well-known divisions of *Āvassaya*. Besides, they deal with the same subject, and that, too, in *gāthās* in *Prākṛta*.

1 In *Bṛhatṭipaniṣa*, the extent of *Pañcakappa* is noted as 1113 *ślokas*.

Order—We may now take up the question as to the order in which Bhadrabāhusvāmin composed his *Nijjuttis*. Leaving aside the *Nisīhanijjutti*, the 10 *Nijjuttis* appear to be composed in the very order mentioned by him in *Āvassayanijjutti* (v. 82-83). As noted on p. 181 *Āvassayanijjutti* was composed earlier than *Ayāranijjutti*, and the latter and *Sūyagaḍanijjutti*, too, are posterior to *Dasaveyāliyanijjutti* and *Uttarajjhayanānaniijjutti* (vide p. 182, fn. 1-3). Further this last one is preceded by *Dasaveyāliyanijjutti* (vide p. 180). Padmamandira Gaṇi¹ however strikes a different note¹ but adduces no arguments to support his statement. But I am inclined to side with Śilanka Sūri and Vādivetāla Sūri and not with this Gaṇi. Further, for the following reasons, I am led to believe that out of ten, *Avassayanijjutti* is composed first:—

- (I) All the entrances such as *uddesa* etc., (vide p. 186) are treated at length in *Uvagghāyanijjutti*, a section of this *Nijjutti*.
- (II) This *Uvagghāyanijjutti* is referred to in the *Nijjuttis* of other *Agamas*.
- (III) No *Nijjutti* except the *Avassayanijjutti* is as complete as desired.
- (IV) It is this *Nijjutti* alone that proceeds on a scientific basis and follows the order of the *suttas* it deals with.

From this exposition of the extant *Nijjuttis* their nature must have been realized. So, in order to have an exact idea we shall note the explanations of the word *Nijjutti* given in several places. Some of them are as under:—

(1) *Avassayanijjutti*. Here we have:—

“निज्जुत्ता ते अत्था, जं बद्धा तेण होइ निज्जुत्ती । तहवि य इच्छावेई, विभासितं सुत्तपरिवाडी ॥”

(2) *Visesā*.² Herein the above-noted verse is incorporated and numbered as 1085. Besides, there runs a verse as under:—

“अं निच्छयाऽऽज्जुत्ता, सुत्ते अत्था इमीएँ वक्खाया । तेणेयं निज्जुत्ती, निज्जुत्तत्थाभिहाणाओ ॥”

1 This Gaṇi in his com. on *Isimandālapayaraṇa* —the com. dated *Samvat* 1558 says:

“क्रमाद् दशचतुःपूर्वेदी सरिगुणाग्रणीः । भद्रबाहुयशोभद्वैत्यस्तः सरिपदक्रमे ॥

दशवैकालिकस्याचारारङ्ग-सूत्रकृताङ्गयोः । उत्तराध्ययन-सूर्यप्रज्ञप्तयोः कल्पकस्य च ॥

व्यवहारविभाषितावश्यकानामिमाः क्रमाद् दशाश्रुत्ताख्यस्कन्धस्य निर्युक्तीर्दश सोऽतनोत् ॥”

(3) Haribhadra Sūri's com. (p. 2^b) to *Dasaveyāliya* and its *Nijjuttī*. There it is said: “निर्युक्तानामेव सूत्रेऽर्थानां युक्तिः—परिपाट्या योजनं, निर्युक्तयुक्तिरिति वाच्ये युक्तशब्दलोपाभिर्युक्तिः ।

(4) Śīlānka Sūri's com. (p. 4^a) to *Āyāra* (I. 1. 1). There it is remarked: “निश्चयेनार्थप्रतिपादिका युक्तिर्निर्युक्तिः ।”

(5) Maladhārin Hemacandra Sūri's com. (p. 258^b) to *Aṇuogaddāra* (s. 151). Here it is said: “नितरां युक्ताः—सूत्रेण सह लोलीभावेन सम्बद्धा निर्युक्ता अर्थास्तेषां युक्तिः—स्फुटरूपतापादानम्, एकस्य युक्तशब्दस्य लोपाभिर्युक्तिः”.

(6) *Mūlāyāra*. In its 515th verse it is said as under:—

‘ण वसो अवसो अवसस्स कम्ममावासये ति बोधव्वा । जुत्ति त्ति उवाय त्ति य णिरवयवा होदि णिज्जुत्ती ॥’

These definitions, no doubt, explain to some extent the meaning of *Nijjuttī*; but, in order that its nature may be completely realized, it is necessary to tap another source wherein there is a specific mention of at least its constituents. Up till now I have not come across such a source. So I shall, first of all, quote from the *Dasaveyāliyanijjuttī* the following verses which throw some light in this direction and then refer to *Aṇuogaddāra*:—

“निकखेवेग्हनिरुत्तविही पवित्ती य केण वा कस्स । तद्दाराभयलक्खण तय रिहपरिसा य सुत्तत्थो ॥ ४ ॥”

“भिकखुस्स य निकखेवो १ निरुत्त २ एगट्ठियाणि ३ लिंगाणि ४ ।

अगुणट्ठिओ न भिक्खु अववाया पंच दाराइ ॥ ३३२ ॥”

This shows that *nikkheva*¹, *egatthā*² and *nirutta*³ are the main constituents of *Nijjuttī*.

From *Aṇuogaddāra* (s. 151) it can be inferred that *Nijjuttī* is three-fold: (i) *Nikkheva-nijjuttī*, (ii) *Uvagghāya-nijjuttī* and (iii) *Suttapphāsiyanijjuttī*. The 1st type deals with *nikkevas*, and the 2nd brings us nearer the *sutta* by dealing with 25 items noted in the following two verses occurring in *Aṇuogaddāra* (s. 151):—

‘उद्देसे १ निद्देसे २ अ निग्गमे ३ खेत ४ काल ५ पुरिसे ६ य ।

कारण ७ पच्चय ८ लक्खण ९ नए १० समोभारणाणुमए ११ ॥

किं १२ कइविहं १३ कस्स १४ कहिं १५ केसु १६ कहं १७ किञ्चिं हवइ कालं १८ ।

कइ १९ संतरं २० अविरहियं २१ भवा २२ गरिस्स २३ फासण २४ निरुत्ती २५ ॥”

1-3 These are treated in Chapter VII.

4 These very verses occur in *Āvassayanijjuttī* as v. 137-138. But, therein अणुमअ is separately counted as it should be.

The 3rd type explains the *sutta* under consideration.

All the *Nijjuttis* attributed to Bhadrabāhusvāmin must have been concise and written in *gāthās* as can be inferred from the 8 printed ones. They were surely compiled long before the Redaction of the *Jaina* canonical works, and according to the *Jaina* tradition they belong to the fourth century B. C. If this is correct can we look upon them as the oldest metrical commentaries forming a part of the Indo-Āryan literature? Whatever may be a reply to this question, it is certain that these *Nijjuttis* were later on followed by several other commentaries. Out of them the two types of commentaries known as *Bhāsa* and *Cuṇṇi* seem to be the oldest. After their composition, there came an age when the commentaries began to be freely composed in Saṃskṛta, thus making the exegetical literature on the *Āgamas* of the *Jainas* of four types: (1) *Nijjutti*, (2) *Bhāsa*, (3) *Cuṇṇi* and (4) *Ṭikā*. I use this last word to denote Saṃskṛta commentaries. This *Nijjutti* etc. are mostly in the chronological order of development. For, *Cuṇṇi* seems to be an intermediate stage between *Bhāsa* on the one hand and *Ṭikā* on the other, on the ground that it is neither entirely in Prākṛta like its predecessors *Nijjutti* and *Bhāsa* nor mostly or completely in Saṃskṛta like its successor *Ṭikā*; but it is a mixture of Prākṛta and Saṃskṛta so much so that not only one and the same sentence contains portions written in two languages¹, but even a Saṃskṛta stem has Prākṛta terminations at times. This indicates that the Saṃskṛta language was slowly but surely receiving more and more attention at the hands of the *Jainas* who wanted to popularize their literature. *Cuṇṇi* is written in prose, and this is another respect in which it differs from *Nijjutti* and *Bhāsa*.

1 Dhanapāla has written *Vīrastuti* of 11 verses wherein the 1st hemistich of every verse is in Saṃskṛta and the 2nd in Prākṛta, and Rāmacandra Sūri, too, has written *Ādidevastava* of 8 verses in this manner whereas Haribhadra Sūri's *Saṃsāradāvānala*, Ratnaśekhara Sūri's *Caturvīṃśati-stavāna* and Bhaṭṭi's *Bhaṭṭikāvya* (XIII) are so composed that they can be considered to be works both in Saṃskṛta and Prākṛta and can hence be looked upon as examples of *bhāṣaśleṣa*.

Bhāsa is styled as *Gāhā*, too, since it is composed in *gāthās* in Prakṛta. This is what we learn from the *Vyākhyā* of *Viśha-cunṇi* of *Nisīha* (XX). There its author Śricandra Sūri, pupil of Śilabhadra has made the following observation—

“जे गहेत्यादि । ‘गाथा’शब्देन भाष्यं गायानिबद्धत्वादभिधीयते ।”

Just as we have not got *Nijjuttis* for all the canonical texts, similarly there are not *Bhāsas* for every *Nijjutti*—much less for every *Āgama*. It seems that *Bhāsas* were composed in the case of at least the following 11 *Āgamas*:—

(1) *Avassaya*, (2) *Dasaveyāliya*, (3) *Uttarajjhayaṇa*, (4) *Kappa*, (5) *Pañcakappa*², (6) *Vavahāra*, (7) *Nisīha*, (8) *Pañcamāṅgalasuyakkhandha*³, (9) *Jīyakappa*, (10) *Ohanijjutti* and (11) *Pinḍanijjutti*.

For *Avassaya*, there are three *Bhāsas*, one of which is known as *Mūlabhāsa*.⁴ The others are known as *Bhāsa*⁵ and *Visesā*⁶. There are about 183 verses in *Mūlabhāsa*, about 350 in *Bhāsa* and about 4314 in *Visesā*⁶.

*Visesā*⁶—This is *Sāmāyabhāsa*⁶ i. e. to say a *Bhāsa* on the *Nijjutti* of *Avassaya* (I). Not only are some of the verses of this *Nijjutti* incorporated in it; but, even some of the *gāthās* of two earlier *Bhāsas* on this *Nijjutti*, too, are assigned a place herein. This work is named as *Visesā*⁶ in order to distinguish it from this *Bhāsa* and that, too, probably by some commentator other than

1 For instance there seem to be no *Bhāsas* pertaining to the *Nijjuttis* on *Āyāra*, *Sūyagada*, *Sūriyaṇṇatti*, *Dasāsuyakkhandha* and *Isibhāsiya*.

2 I have included *Pañcakappa* in this list, as I think that it is after all a *Nijjutti* on a portion of *Kappa*. Herein there is a reference to Kālīka Sūri's going to an *Ājīvaka* for studying the *aṣṭāṅga-nimitta*.

3 The *Bhāsa* on this is extant. See p. 80, fn. 4.

4-5 See the edition (pp. 573 and 591) of *Visesā*⁶ with Gujarātī translation.

6 Cf. “सम्भाषणभोगमूलं भासं सामाहयस्स लोकेण ।

होइ पक्किम्मियमई जोगो सेसाणुभोगस्स ॥ ४३१४ ॥”—*Visesā*⁶

7 For a list of these verses see *Āv. Lit.* (pp. 35-36).

Jinabhadra.¹ It refers to *Vāsavadattā* and *Tarangavaṇī* in v. 1508.² The former seems to be none else than the work of Subandhu, a predecessor of Bāṇa and the latter that of Pādalipta Sūri.³ Further, in *Viśeṣa*°, there are some verses which tally with those of *Kappabhāsa* and *Vavahārabhāsa*.⁴ Its verses 2104 and 2195 agree *ad verbatim* with *Sammāipayaraṇa* (III, v. 52 and 49). Besides, in this work, there are *Vaidika* references.⁵ These along with their original sources are noted in *Āv. Lit.* on pp. 37–38.⁶ All these facts along with the mention of Jinabhadra Gaṇi by Haribhadra Sūri may be utilized for verifying his traditional date (*Samvat* 645). He himself has composed a com.⁷ on *Viśeṣa*°—a statement⁸ made by Koṭyācārya in his com. (p. 245) on *Viśeṣa*°. This Koṭyācārya is identified by some as Śīlāṅka Sūri, the commentator of *Ayāra* etc. But this view is challenged by Ānandasāgara Sūri in his intro. (p. 3) to Part II of *Viśeṣa*° edited by him with Koṭyācārya's com. Maladhārin Hemacandra Sūri, too, has written a com. on *Viśeṣa*°.⁹

1 In *Kappacunṇi* (*peḍḥabandha* 93) we have: “जहा विसेसावस्यभासे.” Vide *Āv. Lit.* (p. 31 fn.).

2 “जह वा निदिग्वसा वासवइत्ता-तरंगवइयाइ । तह निदिगवसओ लोण मणुरकववाउ ति॥१५०८॥”

3 He is referred to in *Nisibhāsa* and *Kappacunṇi*. He is said to be a favourite of Muṇḍa, who may be Vinaspharṇi (?), a governor of Pāṭaliputra appointed by King Kaṇiṣka. It seems he flourished sometime between A. D. 94 to A. D. 162. He is regarded as the originator of a language (?) named after him. He composed a *Deśnāmamālā* as can be inferred from *Kalikālasarvajña* Hemacandra's com. on his own work *Ravaṇāvali* (v. 2).

4 See *Āv. Lit.* (p. 36) and pp. 21–22 of the portion preceding the Gujarātī prastāvanā to *Viśeṣa*° (Part II).

5 Some of these occur in the *Cunṇi* on *Āvassiya*, in Haribhadra Sūri's com., on it, in various commentaries on *Viśeṣa*°, in *Kincidgaṇadharavāda* and in a *laghuvṛtti* on *Dasaveyāliya*, too.

6 They are reproduced in *Jaina sāhitya samśodhaka* (vol. II, No. 1, pp. 84–91).

7 This com. is now extinct; but it existed in the time of Maladhārin Hemacandra Sūri (vide his com. on v. 500 of *Viśeṣa*°) and also Malayagiri Sūri as can be seen from his com. (pp. 424^b–425^a) to *Pannavanā* (*paya* XXI).

8 “अत एव पूज्यपादैः स्वटीकायां प्रायोग्रहणं कृतम्”.

9 In this com. (p. 649) on v. 1508, he has mentioned *Bhadrabāhunimitta*, *Nandasamhitā* and *Kāpilīya*. The last two are once more mentioned in the com. on v. 1509 where even the name of Manu occurs.

The *Bhāsa* on *Dasaveyāliya* comprises about 63 verses, and that on *Uttarajjhayaṇa* about 45¹ verses.

For *Kappa*, there are two *Bhāsas* small and big. The former is composed by Saṅghadāsa Gaṇi *Kṣamāśramaṇa* and contains about 6600 *gāthās*. The latter is anonymous, and its extent is 8600 *ślokas* or so.² This latter *Bhāsa* appears to be preceded by the corresponding *Cuṇṇi* and *Viśeḥacuṇṇi*.³

There seem to be two *Pañcakappabhāsas* (vide p. 38). Out of them the authorship of the bigger one is attributed to Saṅghadāsa Gaṇi *Kṣamāśramaṇa*.⁴ It comprises about 2574 verses.⁵

The available *Bhāsa* on *Vavahāra* is printed. It is anonymous and consists of about 4629 verses.

In *Jainagranthāvalī* (p. 10) there are noted two *Nisīhabhāsas*. Out of them, one having about 6439 verses is anonymous. But it may be that either this work or the bigger one is composed by Jinabhadra Gaṇi⁶ *Kṣamāśramaṇa*.⁷ Muni Kalyāṇaviyaya in his Gujarātī intro. (p. 48) to *Prabhāvakacaritra* says that either this *Bhāsa* itself or a metrical composition expounding *Nisīha* may be the work of Siddhasena Divākara. He further says on p. 49 that this Siddhasena seems to have written *Tikās* and *Bhāsas* on several *Āgamas*; but, now all of them are lost.

Jīyakappabhāsa is anonymous, and its extent is about 3300 *ślokas*. There is one Ms. of it in the Limbdī Bhaṇḍāra. Its first 3 verses and the last 3 ones are given on p. 17 of the intro. to *Jītakalpasūtra*. Therein it is stated on p. 18 that this *Bhāsa* is posterior to Siddhasena Sūri's *Jīyakappacuṇṇi*.

1 Two *gāthās* of this *Bhāsa* are noted in Vādivetāla Śānti Sūri's com. (p. 181^a) on *Uttarajjhayaṇa* where on p. 178^b, *Pañcakappa* is referred to.

2-3 See *D. C. J. M.* (vol. XVII, pt. II, p. 254). 4-5 *Ibid.*, p. 261.

6 In his *Viśeṣa*, v. 235 begins with "पोग्गल्मोयग्दत्ते." This very verse and the illustrations here referred to occur in *Nisīhabhāsa*. This is borne out by Kōṭyācārya's com. (p. 95) on *Viśeṣa* where he says: "पुग्गले हत्यादि निशीथे वक्ष्यामः". Further, the 1st hemistich of this verse occurs in *Jīyakappacuṇṇi* (p. 29).

7 See *D. C. J. M.* (vol. XVII, pt. III, p. 468).

Ohanijjuttibhāsa and *Pinḍanijjuttibhāsa* are each anonymous, and some of the verses of each of them have got mixed up with *Ohanijjutti*¹ and *Pinḍanijjutti*² respectively.

It may be noted that it will be committing oneself to say that any and every *Bhāsa* is older than one and all the *Cuṇṇis*, though it is true that that *Bhāsa* on which we have a *Cuṇṇi*, is certainly anterior to that *Cuṇṇi*. *Visesā*³ is posterior to some of the *Cuṇṇis*. *Vuddhabhāsa* of *Kappa* is preceded by its *Cuṇṇi* and *Vishecacuṇṇi*, and same is the case with *Jīyakappabhāsa*. *Cuṇṇi* is as a rule anterior to its corresponding *Vishecacuṇṇi*, and it seems that in order that the latter may be distinguished from the former, the word *visēha* is added to it.

Just as *Bhāsa* is designated as *Gāhā* so *Cuṇṇi* seems to be styled as *Paribhāsa*, too. *Cuṇṇis* seem to have been written on at least the following 20 *Āgamas*:—

(1) *Ayāra*³, (2) *Sūyagada*⁴, (3) *Viāhapannatti*⁵ (4) *Jivābhigama*, (5) *Jambuddivapannatti*⁶, (6) *Nisāha*, (7) *Mahānisāha*, (8) *Vavahāra*, (9) *Dasāsuyakkhandha*, (10) *Kappa*, (11) *Pañcakappa*, (12) *Ohanijjutti*, (13) *Pañcamaṅgalasuyakkhandha*, (14) *Jīyakappa*, (15) *Uttarājñhayaṇa*⁷, (16) *Avassaya*⁸, (17) *Dasaveyāliya*⁹, (18) *Nandī*¹⁰, (19) *Anuogaddāra*¹¹ and (20) *Pakkhiyasutta*.

There were two *Cuṇṇis* for (6) and (14); but, now-a-days only one is available in each case. The available one for (6) is

1-2 See the printed editions of these works.

3-4 The *Cuṇṇis* of these *Āgamas* are in press.

5 Its *Cuṇṇi* will be printed hereafter. Its press-copy is being revised by Ānandasāgara Sūri. He says that the *Cuṇṇis* on *Nandī*, *Anuogaddāra*, *Avassaya*, *Dasaveyāliya*, *Uttarājñhayaṇa*, *Ayāra*, *Sūyagada* and *Viāhapannatti* are in their order of composition. Vide his article “અનુગદ્ધારા અને અવસયા” published in *Siddhacakra* (vol. IX, No. 8, p. 165).

6 It is doubtful if there is really a *Cuṇṇi* on this work. One noted by me in *D. C. J. M.* (vol. XVII, pt. I, pp. 233-236) is not any com.; but it is a treatise dealing with calculations pertaining to the Jambūdvīpa. This is what Prof. Schubring says. See my Preface (p. xxv) of *D. C. J. M.* (vol. XVII, pt. III).

7-11 The *Cuṇṇis* of these *Āgamas* are published from Rutlam.

called *Nisīhaviśehacunṇi*, and it is very prolific in contents.¹ Its author Jinadāsa Gaṇi himself has given it this name in this very work itself. Herein the author has ingeniously mentioned his name², and has referred to Pradyumna *Kṣmāśramaṇa* as his *vidyāguru*. Further he has explained the meaning of *Addhamāgahā*, a Prākṛta language, has mentioned works such as *Siddhiviniścaya*, *Sammai*, *Jonipāhuḍa*, *Naravāhaṇadattakalā*³, *Magahasenā*⁴, *Taraṅgavaṇ*⁵ etc., and has referred to Siddhasena Divākara and his creation of horses⁶ and to a famine during the reign of Candragupta. He has composed *Nandīcunṇi*, too, and there in the end, he has cleverly mentioned his name.⁷ In its several Mss., it is assigned a date Śaka Samvat 598 i. e. Vikrama Samvat 733. Ānandasāgara Sūri has edited this *Cunṇi*, and therein the date is given as Śaka 500. This date as well as the upper one are challenged by him. He says that the line pertaining to the date comes from the pen of a scribe and not that of the author.⁸ He has not assigned any reason for it; but it appears that he says so as this date upsets his belief to the effect that Haribhadra Sūri died in *Vīra Samvat* 1055.⁹ In this *Nandīcunṇi* (pp. 7, 21 etc.) differences of opinion are noted, and on pp. 21-22 there is a discussion about the coexistence of *kevalajñāna* (omniscience) and *kevaladarśana* (absolute undifferentiated cognition). At times there are quotations in Prākṛta (vide p. 43).

From the last line of the printed edition of *Anuogaddārācunṇi*, it follows that this *Cunṇi*, too, is composed by Jinadāsa Gaṇi

1 Cyclostyled copies of this *Nisīhaviśehacunṇi* have been recently prepared and presented to several Ācāryas and Bhaṇḍāras. Therein the topics are given in margins.

2 See *D. C. J. M.* (vol. XVII, pt. II, p. 357).

3-5 All these 3 works are extinct as is the case with *Dvāsaplatiprabandha*—a work mentioned by Kalyāṇaviṇaya in his intro. (p. 7) to *Prabhāvākacaritra*.

6 For pertinent extracts see my article *The Jaina Commentaries* (pp. 299-300) published in the *Annals of B. O. R. I.* (vol. XVI, pts. III-IV).

7 See *D. C. J. M.* (vol. XVII, pt. III, p. xxv of Preface).

8 See his preface to *Nandīcunṇi*.

9 For details see my article “જાદવસુત અને એની પ્રસિદ્ધિ વિષયમાં” published in *Jainadharmaprakāśa* (vol. LVI, no. 5, pp. 156-163).

Mahattara. Several works are mentioned here e. g. *Nandacūṇṇi* (p. 1), *Āvassaya* (p. 3), *Tandulaveyāliya* (p. 3), *Dharmasamhitā* (p. 12), *Nandī* (p. 16), *Saddapāhuda* (p. 47), Jinabhadra Gaṇi *Kṣamāśramana's Cūṇṇi*¹ on *sarīrapada* (p. 74) etc. Further this *Cūṇṇi* supplies us with quotations in Prākṛta² and notes differences of opinions.³ It explains the word *dharmāstikāya* on p. 29 as “अस्तीति धौब्यं आयं सि कायः उत्पादविनाशो(ः शौ), अस्ति चाद्यौ कायश्च अस्तिकायः, धर्म-आद्यावस्तिकायश्च धर्मास्तिकायः”. On pp. 37-40, are defined *Puvvaṅga* etc., up to *Sisapaheliyā*, and their dots and numerical figures are explicitly mentioned.

Āvassayacūṇṇi is also a work of Jinadāsa Gaṇi *Mahattarra* according to Ānandasāgara Sūri and *Jaina Granthāvalī* (p. 18); but, in none of the Mss. deposited at B. O. R. I., there is an entry whereby its authorship may be so attributed. This work is published in two parts. Several works are mentioned therein e. g. in Pt. I *Govindanijjutti* (p. 31), *Ohanijjutticūṇṇi* (p. 341), *Pañcakappa* (p. 415), *Risibhāsita* (p. 501) and in Pt. II *Dīvasāgarapaṇṇutti* (p. 6), *Uttaracūliyā* (p. 157) and *Vasudevahindī* (p. 324).⁴ There are quotations in Saṃskṛta⁵ and Prākṛta⁶. This *Cūṇṇi* is mostly in Prākṛta, and on pp. 416-417 and 569-576 of its Pt. I, we have passages in Saṃskṛta. In Pt. I, on pp. 374 and 377, a pitcher is described, on p. 530 there is a reference to a writing on *bhūrjapatra*, on p. 566 *Cāpakka* is mentioned, and on p. 601 we have “प्रा इति सत्पदा.” In Pt. II, on p. 233 there is mention of Siddhasena *Kha-*

1 “सरीरपदस्तं चुण्णीं जिणभद्रसभासमणकित्तिया समत्ता ॥” From this I am inclined to infer that Jinabhadra had composed a *Cūṇṇi* and that, too, probably on *Paṇṇavanā*.

2 See p. 32 etc.

3 See pp. 12, 15, 82, 84 etc.

4 For some of the other works or their sections see pp. 31, 35, 80, 83, 142, 146, 151, 160, 210, 214, 341, 354, 384, 390, 416, 453, 504, 600 and 601 of Part I.

5 See pp. 84, 85, 121, 375, 427, 485 and 462 of Part I and pp. 52, 202, 306 and 307 of Part II.

6 See pp. 515 and 609 of Part I and pp. 24 and 306 Part II. There are good many verses in Prākṛta. See pp. 202-203 of Pt. I and pp. 115, 140-142 and 302 of Pt. II.

māsamaṇa. Differences of opinion are noted in some places e. g. on pp. 380 and 553 of Pt. I and on p. 147 of Pt. II. On p. 548 we have the well-known story of weighing an elephant, and on p. there is a discourse between Kālaka Sūri¹ and King Datta about the fruit of a sacrifice.

Ānandasāgara Sūri attributes the authorship of *Dasaveyāliya-cuṇṇi* to Jinadāsa Gaṇi Mahattara in his preface to this work. Herein, too, there are quotations in Saṁskṛta² and Prākṛta³. Several *sūtras* which can be traced to Pāṇini's *Aṣṭādhyāyī* are given here (vide pp. 66, 67, 75, 271-274 etc). *Taraṅgavaṇī* is mentioned on p. 109, *Avassagacuṇṇi* on p. 118, *Ohaṇijjutti* on p. 175, *Pinḍanijjutti* on p. 178, and *Ānuogadāra* on p. 300.

Jinadāsa Gaṇi Mahattara has composed *Uttarajjhayaṇacuṇṇi*⁴. So says Ānandasāgara Sūri who has edited it. In this *Cuṇṇi* at the end, its author has given some account of himself; but, unfortunately he has not mentioned his name. As stated therein, he is one of the pupils of Govāliya Mahattara of Vāṇija kula, Koḍiya gaṇa and Vayara sākhā. In this *Cuṇṇi* we

1 There have been in olden days at least 3 Sūris by name Kālaka. Kālaka I lived from *Vīra Saṁvat* 300 to 376. Kālaka II flourished in about *Vīra Saṁvat* 453. He expounded the nature of *nigoda* to Śakra. This is what one can infer from *Uttarajjhayaṇanijjutti* (v. 120); but, according to the *Theravaḷī* (?) given in *Pajjosaṇākappa*, this exposition is associated with Kālaka I. Kālaka III died in *Vīra Saṁvat* 465 or so. He is said to have gone to an *Ājīvaka* for studying *Aṣṭāṅganimitta* (vide *Pañcakappacuṇṇi*). He translated the versified *prakaraṇas* of the *Jaina* canon and became the founder of *gaṇḍikānuyoga*. Further he composed a standard work of narration known as *Prathamānuyoga*. He is the author of *Kalakasaṁhitā* dealing with *nimittas* and associated with *lokānuyoga*. He transferred the date of *paryuṣaṇaparvan* from the 5th of Bhādrapada to the 4th. He once left his disobedient pupils and went to his grand-pupil Sāgara who was in Suvarṇabhūmi. Out of these 3 Kālaka Sūris, the one here referred to, may be Kālaka I or he may have nothing to do with any one of these. See Muni Kalyāṇavijaya's intro. (pp. 23-26) to the Gujarātī translation of *Prabhāvakacaritra*.

2 See pp. 105, 123 etc.

3 See pp. 35, 46, 159, 173, 217 etc.

4 Its extent is about 5850 ślokaś.

come across quotations in Samskr̥ta¹ and Prākṛta² and differences of opinion³ regarding philosophical topics. On p. 274 we have: “तदन्यत्राभिहितं शेषं दशवैकालिकचूर्णौ अभिहितं”. This *Dasaveyāliyacunṇi* may or may not be belonging to this very author. If it is his work it follows that *Dasaveyāliyacunṇi* was composed by him before he composed *Uttarajjhayanacunṇi*.

Abhayadeva Sūri has used a *Cunṇi* and a com. on *Viāhapaṇ-natti* while commenting upon it.⁴

On *Kappu* there are two anonymous *Cunṇis*. But according to *Jaina Granthāvalī* (p. 12), one of them is composed by Pralamba Sūri.

Vavahāracunṇi narrates an episode⁵ pertaining to King Gardabhilla and Kālaka Sūri wherein the latter succeeds in relieving his sister Sarasvatī, a nun from this king who had abducted her, and in dethroning this king. In its 8th section it is stated that Ārya Rakṣita Sūri gave permission to the *Jaina* clergy to keep a *mātraka* (a kind of small vessel) during the rainy season.

Dasāsuyakkhandhacunṇi is anonymous, and it mentions Siddhasena (Divākara). See *D. C. J. M.* (vol. XVII, pt. II, p. 70).

Jīyakappacunṇi, a Prākṛta work of Siddhasena Sūri, is mostly in prose. From p. 19, ll. 20–21⁶ and p. 23, l. 22⁷ it follows that some one else also had composed a *Cunṇi* on *Jīyakappa*; but it seems that this is now lost. The extant *Cunṇi* explains the five varieties of *vyavahāra* with their sub-varieties, gives etymologies and synonyms of some words (vide pp. 4–5, 28 and 30) and explains a rule of Prākṛta grammar on p. 2.⁸ This *Cunṇi* mentions some works as well. Out of them *Pinḍanijjuttī* (p. 14) and *Joṇipāhuda* (p. 28) may be here noted. On p. 17, there is a refe-

1 See pp. 26, 30, 65, 152, 206, 223–224, 225 etc.

2 See p. 198, 225, 230 etc.

3 See pp. 145–146 etc.

4 See *D. C. J. M.* (vol. XVII, pt. I, p. 86).

5 This episode and the transference of the date of the *pariyuṣaṇaparvan* are mentioned in *Nisīhacunṇi*.

6 “विश्यन्नुन्निकारमण्य पोत्थयणणे वि पुरिमहुं।”

7 “अहवा वितियन्नुन्निकाराभिप्पाण्य चत्तारि वि सुत्तेणव गहिया।”

8 “पायए चकारस्स छकारो लखणिओ।”

rence to games viz. *aṭṭhāvaya* and *cairaṅga*, to gambling, and to *samāsa*, *paheliyā* and *kuheḍaga*. So far as the date of this *Cuṇṇi* is concerned, only its lower limit can be fixed; for, Śricandra Sūri¹, devotee of Dhaneśvara Sūri, pupil of Śilabhadra Sūri has composed a com. on it in *Samvat* 1227². As regards its upper limit, it is certainly posterior to the date of the composition of *Jīyakappa* by Jinabhadra Gaṇi.

As regards the remaining *Cuṇṇis*, I may simply say that those on *Āyāra*, *Sūyagaḍa* and *Pañcakappa* are described by me in *D. C. J. M.* (vol. XVII) whereas the *Cuṇṇis* on *Jīvājīvābhigama*, *Ohaṇijjutti* and *Pakkhiyasutta* are noted in *Jaina Granthāvalī* etc., and one on *Mahānisiha* in *Catalogue of Mss. at Jeselmere* (p. 23).

It may be remarked that the *Cuṇṇis* on various *Āgamas* are said to be belonging to a period running from the 4th century to the 8th of the *Vikrama* era.

Before dealing with *Ṭikā* we may note that out of the terms *Nijjutti*, *Bhāsa* and *Cuṇṇi*, the first does not appear to have been used for a com. on any one of the non-Āgamika works. Such is not however the case with the terms *Bhāsa* and *Cuṇṇi*; for, they are used for other works, too, though seldom. As the typical examples may be mentioned the following works for which *Bhāsa* is composed:—

(1) *Kammatthaya*, (2) *Saḍasī*, (3) *Sayaga*, (4) *Sāddhasayaga* and (5) *Sittari*.

Out of these works, there is a *Cuṇṇi* for all except the first and the second. Further there are *Cuṇṇis* for *Kammapayadi*, *Samanovāsagapadikkamaṇa*³ etc. Thus it will be seen that the non-Āgamika works of which the commentaries are styled as *Bhāsa* and *Cuṇṇi* are few and far between, and at least, so far as the *Śvetāmbara* literature is concerned, these terms seem to have been used for works of sufficient antiquity.

1 Before he became Sūri, he was known as Pārśvadeva Gaṇi.

2 See its printed edition (p. 59).

3 See *D. C. J. M.* (vol. XVII, pt. III, pp. 290-293).

It may not be amiss to note that the three works viz. *Ceīya-vandanabhāsa*, *Guruvandanabhāsa* and *Paccakkhānabhāsa* collectively known as *Bhāṣyatraya* and *Ceīyavandanamaḥbhāsa*¹ are not commentaries, though the ending word *Bhāsa* occurring there seems to suggest that. It is however true that each of them is a small work written in Prākṛta in *gāthās*.

As regards *Ṭikās* i. e. the Samskr̥ta commentaries on the *Āgamas*, it may be said that there is at least one com. for almost every *Āgama*. Further, all the Samskr̥ta commentaries are not available now, and Haribhadra Sūri's commentaries are the first amongst the extant ones. That this Sūri had written two commentaries on *Āvassaya* and that the extinct com., was bigger than the available one, is an inference one can draw from its v. 2.² He refers to one of these in his com. on *Dasaveyāliya* (pp. 2^a-4^b) as *Āvaśyakaviśeṣavivarāṇa*. He has commented upon *Jīvañjivabhigama*³, *Pañṇavaṇā*, *Piṇḍanijjuttī*⁴, *Nandī* and *Āṇuogaddārās*, too.

Next to him comes Śīlāṅka Sūri (Śīlācārya) alias Tattvāditya.⁶ He had commented upon the 1st 9 *Āṅgas* as stated in *Prabhāvakacaritra*⁷; but, now-a-days his *ṭikās* on only *Ayāra* and

1 This is a work by Śānti Sūri who has not been identified up till now.

2 "यद्यपि मया तथाऽन्यैः कृताऽस्य विवृतिस्तथापि; सञ्क्षेपात् । तदुचितत्वनुग्रहेतोः क्रियते प्रयासोऽयम् ॥"

From this it follows that persons other than Haribhadra Sūri had commented upon *Āvassaya*. One of them is probably Jinabhaṭa.

3 See *Catalogue of Mss. at Jesalmere* (p. 18).

4 See *D. C. J. M.* (vol. XVII, pt. III, p. 484).

5 In the com. (p. 22) on this, *Āvaśyakavivarāṇa* and *Nandīviśeṣavivarāṇa* are mentioned. These seem to be his own works.

6 "निवृत्तिकुलीनश्रीशीलाचार्येण तत्त्वादित्यापरनाम्ना बाहुरितानुसङ्गादेन कृता टीका परितमसि"'

—*Āyāra* with *ṭikā* (p. 317^a)

Some identify this Tattvāditya with Tattvācārya, the *dikṣaguru* of Uddiyotana Sūri who completed *Kuvalayamālā* when one day of Śaka 700 was to elapse. This view is criticized by Ānandasāgara Sūri in his Samskr̥ta intro. (pp. 3-4) to Part II of *Viśeṣa*⁸ edited with Kōṭyācārya's com.

7 See *Abhayadevasūriprabandha* (v. 104-105). This statement seems to be unreliable. For, Abhayadeva Sūri in his com. (p. 1) on *Ṭhāṇa* says:

"विविधायत्नसारस्य देवताविहितस्य विद्याक्रियाबलवताऽपि पूर्वपुरुषेण कुतोऽपि कारणादनुमुद्रितस्य..... स्थानाङ्ग... ..उन्मुद्रणमिवानुयोगः प्रारभ्यते ।" Besides Jinavallabha Sūri, too, says in *Aṣṭasatīkā* that there are no commentaries on *Ṭhāṇa* etc. composed by the Sūris of olden days.

Sūyagada are available. Different dates are given in different Mss. for *Āyāratīkā*. They are: Śaka 772, Śaka 784, Śaka 798 and Gupta 772.¹ Out of these, I believe the third date is reliable.² This Śīlāṅka Sūri appears to be the author of *Cuṣipannamāhāpurisacariya* composed in *Samvat* 925.³ Herefrom we learn that Vimalamati is his real name. As stated by him in his *Āyāratīkā* (v. 3) Gandhahastin had commented upon *Śāstra-pariṇā* i. e. *Ayāra* (I, 1); but this com. is now lost. Some identify this Gandhahastin with Siddhasena Gaṇi⁴, pupil of Bhāsvāmin⁵ and the well-known commentator of *Tattvārtha*. If this is correct, he flourished sometime between the 7th and 9th centuries of the *Vikrama* era.

In the *Sūyagadaṭīkā* (p. 215) Śīlāṅka Sūri has expounded the five *ānantarya* sins⁶—a subject treated by Siddhasena Gaṇi in his com. (pt. II, p. 67) on *Tattvārtha*.

Vādivetāla Śānti Sūri has written a com. on *Uttaraṃjhayana*. He has given narratives therein in Prākṛta⁷ as has been done by Haribhadra Sūri.⁸ He is said to have died in *Samvat* 1096.

In the period between the 12th and 13th centuries of *Vikrama* era there flourished 8 commentators of *Āgamas*. They are: (1) Abhayadeva Sūri, (2) Droṇa Sūri, (3) Malayagiri Sūri, (4) Maladhārin Hemacandra Sūri, (5) Nemicandra Sūri, (6) Śricandra Sūri, (7) Yaśodeva Sūri and (8) Śrītilaka Sūri. The former wrote commentaries on the *Āngas* 3, 4 and 6 in *Samvat* 1120, a com. on

1-2 See *D. C. J. M.* (vol. XVII, pt. II, p. 339).

3 Is he the very one who is referred to in the com. on *Rayaṇāvaṭī* (II, 20; VI, 96; and VII, 40) ?

4 This Siddhasena Gaṇi is addressed as Gandhahastin in the com. (p. 521) on *Tattvārtha* by a pupil of Yaśobhadra Sūri.

5 He is a pupil of Simhasūra, pupil of Dinna Gaṇi *Kṣamāśramaṇa*. Some are inclined to believe that this Simhasūra is Simha Sūri, a commentator of Mallavādin's *Nayacakra*.

6 This topic is dealt with by Nāgārjuna in *Dharmasaṅgraha* (p. 13).

7 This is why this com. is known as *Pāyāṭīkā*.

8 Thus he has not followed Śīlāṅka Sūri who translated into Saṃskṛta narratives etc. occurring in *Cuṇṇis*.

the 5th *Āṅga* in *Samvat* 1128 and commentaries on *Āṅgas* 7¹-11 during this interval or at some other time. As stated by him in his com. on *Āṅga* V there was a *ṭikā* for *Āṅga* V which enabled him to compose his com., and this *ṭikā* may be the work of Śīlāṅka Sūri. But for *Thāṇa* etc. he had no previous commentaries to consult. Abhayadeva Sūri has also commented upon *Oṇavāṇīya* by taking the help of a previous com., which is now extinct. He has written *Sanḡahani* on *Paṇṇavaṇā* (III).²

Droṇa Sūri has commented upon *Ohaniḡḡutti*. He assisted Abhayadeva Sūri by revising his commentaries on *Āṅgas* 3 etc.

Malayagiri Sūri has commented upon *Uvaṅgas* II-VII. His com. on *Paṇṇavaṇā* is based upon that of Haribhadra Sūri. For the rest, the sources, if any, remain to be investigated. He has written a com. on *Viāhapaṇṇatti* (II), *Avassaya*, *Kappa*, *Vavahāra*, *Joisakarandaga* and *Pindaniḡḡutti*.³

Maladhārin Hemacandra Sūri, a senior contemporary of *Kalikālasarvajña* Hemacandra Sūri, has written a *ṭippanaka* on Haribhadra Sūri's com. on *Āvassaya*, a *ṭippanaka* on *Nandī* and a com. on *Āṇuogaddāra*.

Devendra Gaṇi, later on known as Nemicandra Sūri has written a com. on *Uttaraḡḡhayana* in *Samvat* 1129. Herein he has given narratives in Prākṛta and thus followed in the foot-steps of Haribhadra Sūri and Vādivetāla Śānti Sūri and not in those of Śīlāṅka Sūri.

1 The com. on the 7th was preceded by the com. on the 6th as the latter is there referred to, in the end. Same is the case with the com. on the 8th.

2 He is the author of *Jayatikhyaṇathotta*, a hymn in Apabhraṃśa and that of Mahāvīrastotra of 22 verses. He is said to have converted in A. D. 1054 Śaṅkaradāsa a *Brāhmaṇa guru* of the Paramāra kings of Dhārā.

3 In *Jaina Granthāvalī* (p. 20) it is said that in the *Bṛhaṭṭippanikā* is noted Malayagiri Sūri's com. on *Viśeṣa*^o, but no Ms. is traced up till now.

4 This shows that there is no hard and fast rule that since the time of Śīlāṅka, Prākṛta narrations got replaced by Saṃskṛta ones in commentaries, though such a rule is practically laid down by Prof. Leumann in *Z. D. M. G.* (vol. XLVI, p. 581 ff.).

Śricandra Sūri, pupil of Śīlabhadra Sūri has written a com. on *Nisīhavisevacuṇṇi* (XX) in *Samvat* 1174. According to Mr. M. D. Desai, he is not a pupil but a grand-pupil. He takes him to be the author of (i) the com. on *Samantovāsagapadikkamaṇa* composed in *Samvat* 1222, (ii) *Nandīdurgapadavyākhyā* composed in *Samvat* 1226, (iii) the com. on *Jīyakappacūṇṇi* composed in *Samvat* 1227, and (iv-viii) the commentaries on *Uvaṅgas* VIII-XII composed in *Samvat* 1228.

Yaśodeva Sūri, pupil of Śricandra Sūri, pupil of Vira Gaṇi has commented upon *Pakkhiyasutta* in *Samvat* 1180.

Śrītilaka Sūri, pupil of Śivaprabha Sūri has written a com. on *Āvassaya* in *Samvat* 1236.

Kṣemakīrti has completed Malayagiri Sūri's com. on *Kappa* in *Samvat* 1332.

So far as *Paṇṇagas* are concerned, only a few are commented upon. For instance, Bhuvanātūṅga Sūri¹ has commented upon *Caṭisaraṇa*, *Āirapaccakkhāṇa* and *Santhāraga*, Guṇaratna upo.: *Bhattappariṇṇā* and *Santhāraga*² and *Vijayavimala* upon *Tandula-veyāliya* and *Gacchācāra*.³

There are several commentaries on *Jambuddīvapaṇṇatti*. Out of them one is composed by Hiravijaya Sūri in *Samvat* 1639 and another named as *Premejaratnamañjūṣā* by Śānticaṇḍra Gaṇi in *Samvat* 1650.

Over and above these *ṭīkā*s on the *Āgamas* there are some more. For instance, in *Samvat* 1572⁴(?) Jinahamśa has written a com. on *Ayāra* and in *Samvat* 1583, Harṣakula on *Sūyagaḍa*. Further there are Lakṣmikallola Gaṇi's com. on *Āyāra*, Dānaśekhara Sūri's com. on *Viāhapannatti*, Vinayahamśa's com. on *Uttarajjhayana* etc. Besides these there are some anonymous *avacūṛṇis* and *avacūris*, too⁵. Thus it will be seen that a very great no. of

1 He is a pupil of Mahendra Sūri who revised in *Samvat* 1294 his *guru* Dharmaghoṣa Sūri's *Śatapadī*.

2 A com. on this was composed before *Samvat* 1484.

3 The com. on it was composed in *Samvat* 1634.

4 According to *Jaina Granthāvalī* (p. 2) this should be 1582.

5 See *D. C. J. M.* (vol. XVII, pts. I-III).

commentaries has been written on the *Āgamas*. But several have been lost by this time. Out of them the following may be here tentatively mentioned:—

(1-3) *Nijjuttis* on *Sūriyapaṇṇati*¹, *Isibhāsiya* and *Pañcamāṇ-galasuyakkhandha*, (4-5) *Bhāsa* and *Cuṇṇi* on the last of these, (6-8) *Cuṇṇis* on *Nisīha*, *Mahānisīha* and *Jīyakappa*, (9) Pādalipta² Sūri's com. on *Joisakarandaga*³, (10) Gandhahastin Sūri's com. on *Ayāra*, (11) Jinabhāṭa's com. on *Āvassaya*, (12-13) Haribhadra Sūri's com. on *Āvassaya*, and one on *Piṇḍanijjutti*, (14) a com. on *Sūyagaḍa*⁴, (15-23) Śīlāṅka Sūri's commentaries on *Āṅgas* III-XI, (24) Malayagiri Sūri's com. on *Jambuddhāvapaṇṇatti*⁵, (25) Mala-dhārin Hemacandra Sūri's *ṭippanaka*⁶ on *Nandī* and (26) a com. on *Ovaṇāṇiya*.⁷

As already noted, Samskr̥ta commentaries on the *Āgamas* are here spoken of as *Tīkās*. This name is applicable to the Samskr̥ta commentaries to the non-*Āgamika* literature, too. There are other names which are used in both the cases e. g. (1) *vṛtti*, (2) *vivṛti*, (3) *vivarāṇa*, (4) *vivecana*, (5) *vyākhyā*, (6) *vārtika*, (7) *dīpikā*, (8) *phakkikā*, (9) *avacūri*, (10) *avacūṇi*, (11) *arthalava*, (12) *akṣarārtha*, (13) *bālārabodha*, (14) *pañjikā*, (15) *ṭippanaka*, (16) *paryāya* and (17) *chāyā*. Out of them the *avacūri* and the following are not big commentaries; but they are more or less explanatory notes.

This finishes the discussion about the commentaries of *Āgamas*. So I shall now say a few words about those who have written super-commentaries. Koṭyācārya is perhaps the 1st amongst them in case we neglect *Bhāsas* and *Cuṇṇis* and the extinct *Tīkās*.

1 Quotations from its *Nijjutti* are given by Devabhadra Sūri in his com. on *Saṅgrahaṇi*, a work of his guru Śrīcandra Sūri. See Mr. M. D. Desai's work (p. 254) noted on p. 147.

2 He is the author of *Kālaññāna*, *Praśnaprakāśa*, *Nirvāṇakalikā* etc.

3 See (p. 26) of Malayagiri Sūri's com. on it.

4 Śīlāṅka Sūri in his com. (p. 1^a) on *Sūyagaḍa* says: “व्याख्यातमङ्गमिह यद्यपि सुखिमुख्यः” Believing that this com. is not a *Cuṇṇi*, I take it to be extinct.

5 In *Catalogue of Mss. at Jesalmere* (p. 19) it is said: “इयं मल्लयगिरियाऽनुमीयते” If this inference is correct, this name should be dropped.

6 See *D. C. J. M.* No. 1099.

7 I have excluded from this list Jinabhadra Gaṇi's com. on *Viśeṣa*^o since there is a Ms. of this work in Jesalmere. Vide *Catalogue of Mss. at Jesalmere* (p. 19).

He has written a *Ṭīkā* on *Viśeṣā*°, a com. on an *Āgama* (and there on p. 416 he has styled this *Viśeṣā*° as *vārtika*). Thus his work is a super-com. on an *Āgama*. In this work he has neither referred to Haribhadra Sūri nor to any work of his, even when he had a chance to do so on pp. 142, 237 and 876. So Ānandasāgara Sūri infers that either Koṭyācārya must be his predecessor or his contemporary. On pp. 978-980 there is an exposition of *jñāna-naya* and *kriyā-naya*, and it tallies with one occurring in Haribhadra Sūri's com. (pp. 488^b-490^a) on *Āvassaya*. This coincidence may be due to both of them borrowing from Jinabhāṭa's com. on *Āvassaya*. Koṭyācārya has referred to the *Mūlaṭīkā* of *Āvassaya* in several places e. g. pp. 609, 674, 675, 793, 846 and 855, and this *Mūlaṭīkā* appears to be none else than that of Jinabhāṭa whom he even mentions. Koṭyācārya has hardly mentioned the name of Jinabhadrā Gaṇi *Kṣamāśramaṇa* but has mostly referred to him by honorifics. This may be owing to his being a grand-pupil or so. For, he cannot be his direct pupil as can be inferred from the following line occurring on p. 224:—

“भाष्याननुयायि पाठान्तरमिदं.....न चेदं सूयसीषु प्रतिषु दृश्यते.”

So he may be Jinabhadrā's grand-pupil or so¹. He is referred to as an old commentator by Maladhārin Hemacandra Sūri in

- 1 Prof. H. D. Velankar in his *Descriptive Catalogue of Saṅskṛta and Prākṛta MSS. in the Library of the Bombay Branch of the Royal Asiatic Society* (vols. III-IV, p. 396; No. 1520) says: “According to Hemacandra, Jinabhadrā himself with Koṭyācārya had written a com. on his own Bhāṣya. But I take this to be a slip. It may be that his view is based upon the following line quoted by him in No. 1553 from the *Catalogue of Mss. at Jesulmere* (p. 19):—

“जिनभद्रगणिकमाश्रमणप्रारब्धा समर्थिता श्रीकोट्याचार्यवादि(हरि)गणिमहत्तरेण०”.

The full quotation is given as under at the end of a Ms. of a com. on *Viśeṣā*°—the Ms. which is dated as *Samvat* 1491 and which is noted on p. 246 of *A Descriptive Catalogue of Mss. in the Jain Bhandars at Patan*:—

“सूत्रकारपरमपूज्यश्रीजिनभद्रगणिकमाश्रमणप्रारब्धा समर्थिता श्रीकोट्याचार्यवादिगणिमहत्तरेण श्री-विशेषावश्यकलुप्तुतिः”

The word हरि in the 1st quotation seems to be added by the late Mr. C. D. Dalal, who probably thought वादि to be a misreading for वाहरि. If so, it is wrong. Prof. Velankar seems to have taken this quotation as coming from the pen of

his com. on *Visesā*°. So he must be a senior to him at least by about 300 years or so. Ānandasāgara Sūri says that since in the time of Haribhadra Sūri Ambā, Kuṣmāṇḍī and others are mentioned as *vidyās* and Vidyārāja Harinaikamiṣin for *mantra* whereas Koṭyācārya mentions only Kuṣmāṇḍī *vidyā* and Hari-ṇaikamiṣi *mantra*, the latter must be a predecessor of the former. If this argument is correct, we must assign to Koṭyācārya, a date¹ prior to that of Haribhadra Sūri, and in that case there remains no possibility of identifying Koṭyācārya with Śīlāṅka Sūri, the commentator of *Ayāra*, though so done by Prof. H. D. Velankar in No. 1520.

As regards others who have written super-commentaries in Sāṃskṛta, Maladhārīn Hemacandra Sūri and Śrīcandra Sūri may be here mentioned.

Now we may take up the question about the date of Sāṃskṛta commentaries of the *Jaina* canon. But, before doing so we may mention the fact that though it is difficult to exactly define the periods of the various strata underlying the four types of commentaries on the *Āgamas* two of which are often much intermingled, yet it should not be forgotten that they serve "as a depository of very many ancient, historical or semi-historical traditions on the one hand, and of a great mass of popular narrative themes on the other."²

About the date of the Sāṃskṛta commentaries pertaining to *Jaina* canonical literature, it may be safely asserted that they had

Hemacandra. But, from p. 17 of *A Des. Cat of MSS. in the Jain Bhandaras at Pattan* it appears that it occurs in a MS. of Koṭyācārya's work. Whatever it may be, I am unable to accept his view unless I get a satisfactory reply to each of the following queries:—

- (i) Does this quotation occur in other Mss? And, if so, what are those Mss?
- (ii) Who is the father of this quotation?
- (iii) Does the word *samarthita* convey the idea of collaboration?
- (iv) If Koṭyācārya had helped Jinabhadra Gaṇi as suggested by Prof. Velankar, they would be contemporaries. And, in that case how can the inference drawn from the line भाष्यान्नुयायि.....be reconciled with this view?

1 Ānandasāgara Sūri considers it to be the 10th century of *Vira* era.

2 See *A His of Ind. Lit.* (vol. II, p. 484).

been composed even before the time of Haribhadra Sūri. If we do not confine ourselves to this *Āgamika* literature, we can very well point out Vācakavya Umāsvāti's *Bhāṣya* on his excellent work *Tattvārtha* as the oldest *Jaina* Saṃskṛta com., that has come to our hands. Besides, this *Bhāṣya* stands first amongst the *Jaina* Saṃskṛta *svopajña* commentaries available at present. Several *Jaina* authors¹ have written *svopajña* commentaries to their works written in Prakṛta and Saṃskṛta, and so far as the *Āgamas* are concerned only two names viz. those of Bhadrabāhusvāmin and Jinabhadra Gaṇi *Kṣamāsvamāṇa* may be mentioned.

The exegetical literature of the *Āgamas* is not only in Saṃskṛta and Prakṛta; for, it is in Gujarātī, too. The Gujarātī commentaries are given different names such as (1) *Ṭabo*², (2) *Bālāvabodha*, (3) *Akṣarārtha*, (4) *Vārtika*, (5) *Bhāṣā-ṭīkā* etc. The words *Ṭabbo*, *Ṭabā*³, *Ṭabu*⁴, *Ṭabaṇika*⁵ and *Ṭabārtha*⁶ are also used for *Ṭabo*, and the last has *Stabakārtha* for its Saṃskṛta equivalent. It means a small com. Words such as *Bālāvabodha* need no explanation. There are Gujarātī commentaries for several *Āgamas*. For instance we have *Ṭabos* for *Āngas* III, X and XI, *Jambuddivapaṇṇatti*, *Nirayāvalisuyakkhandha*, *Mahānisiha*, *Vaṇahāra*, *Kappa*, *Uttarajjhayaṇa*, *Saḍāvassaya*, *Caṇṣarāṇa* and *Aurapaccakkhāṇa*, *Bālāvabodhas* for *Āngas* I, III and VI, *Uttarajjhayaṇa*, *Saḍāvassaya*, *Santhārāga* and *Nandī*, *Akṣarārtha* for *Aurapaccakkhāṇa* and *Vārtika* for *Ayāra* and *Aṇuogaddarā*.⁷

1 (1) Candrarṣi *Mahattara*, (2) Haribhadra Sūri, (3) the celebrated polygrapher, Hemacandra Sūri, (4) Munisundara Sūri, the *sahasrāvadhānin* and (5) Nyāyaviśūrada Nyāyācārya Yaśovijaya Gaṇi may be cited as the *Śvetāmbara* authors, and Akalaṇka and Vidyānandin as *Digambara* ones.

2 In the *Catalogue of Mss. of the Līmbdī Bhaṇḍāra*, the word *Stabbaka* is used in this sense. See pp. 2, 5 etc.

3 This is the designation used by H. T. Colebrooke. See Prof. A. B. Keith's *Descriptive Catalogue of the Mss. in the Library of the India Office* (p. 1257).

4 See *D. C. J. M.* (vol. XVII, pt. I, p. 186).

5 This word occurs in the Ms. (702 c of 1899-1915, B. O. R. I) of Śāntisūgara's *Ṭabo of Bandhasamitta*.

6 See *D. C. J. M.* (vol. XVII, pt. I, p. 230).

7 For description of the corresponding Mss. see *D. C. J. M.* (vol. XVII, pts. I-III).

I have not come across commentaries on *Āgamas* which are written in Hindī¹, Kannaḍa and such other regional languages of India. So I shall end this topic by noting that the Gujarātī commentaries were composed at best in the 13th century² or so, when Gujarat became a powerful centre of *Jaina* activities³ and when *Jaina* saints commenced to preach and explain their holy canon in Gujarātī. Anyhow these commentaries cannot be dated earlier than the Gujarātī language itself. Perhaps there must have been some commentaries in Apabhraṃśa, too, from which the old Gujarātī language is derived. But none seems to be available now.

Up to the time of Vajrasvāmin, there were 4 *anuyogas* for each of the *Āgamas*. But, since Āryarakṣita Sūri specified the *anuyogas* for different *Āgamas*, 3 *anuyogas* out of 4 for the various *Āgamas* became extinct. Jinaprabha Sūri furnishes us with a specimen⁴ where we see the application of all the 4 *anuyogas*. Vide *Anekārtharatnamāñjuṣā* (pp. 127–133). These *anuyogas* may be regarded as exegesis.

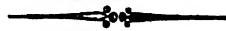
The English translations⁵ (and the like) of the *Āgamas* may

- 1 *Vacanikā* is a name for a Hindī com. usually belonging to a *Digambara* school which seems to designate *sūtra* as *Kaphī*.
- 2 Pārśvacandra, pupil of Sādhuratna has written a *Bālāvabodha* on *Āyāra*. One of its Mss. is dated as *Samvat* 1606.
- 3 It was from the 5th century of the *Vikrama* era that *Jainas* had begun to settle in Gujarat, and by the 12th or 13th century, Gujarat had become a chief centre of Jainism. This is what Muni Kalyānavijaya says in his intro. (pp. 11–12) to the Gujarātī translation of *Prabhāvakacaritra*.
- 4 It is v. 936 of *Āvassayanijjuttī*, and it begins with पञ्चमात्र.
- 5 Out of them the following may be here noted:—

Āyāra and *Pajjosaṇākappa* are translated (in A. D. 1884) into English with introduction, notes and an index by Prof. Jacobi, and they form vol. XXII of *S. B. E.* He translated in A. D. 1895 *Sūyagaḍa* and *Uttaraj-jhayaṇa* on the same lines. This forms vol. XLV of *S. B. E.* Dr. Rudolf A. F. Hoernle translated the 7th *Āṅga* in A. D. 1888–1890, and Dr. L. D. Barnett the 8th and the 9th *Āṅgas* in A. D. 1907. Dr. Schubring translated and annotated *Dasaveyāliya* in A. D. 1932 and Prof. K. V. Abhyankara, too, in the same year. Mr. A. T. Upadhye has translated the 11th *Āṅga*

not be looked upon as forming a part and parcel of the exegetical literature of the *Āgamas*; but such is not the case with the critical notes thereon. Even then I cannot express any opinion about them as I have not gone through all of them. So I shall simply mention Dr. P. L. Vaidya's editions of the *Āngas* 7 to 9 and 11, the *Uvāṅgas* II (Part II) and VIII to XII wherein he has given glossary, notes and introduction.

Before I conclude this chapter I may note that *Saṅgahanīs*¹ are in a sense a type of exegetical literature, and it consists of verses in Prākṛta—the verses which are so to say mnemonic.² It seems some *Saṅgahanīs* have got mixed up with their corresponding *Āgamas*. *Saṅgahanīgāhās* occurring in *Āṅga* V (vide p. 127), *Jogasaṅgaha* and *Paḍikkamaṇasaṅgahaṇi* are probably some of them. There is *Isibhāsiyaṇgahaṇi*. Besides these, as noted on p. 17 there were *Saṅgahanīs* for *Uvāṅgas*, and their authors were *Daśupūrvadharas*.



with notes etc. in A. D. 1935. Prof. H. B. Gandhi has translated and annotated *Rāyapaseṇiya* in A. D. 1938, and Prof. N. V. Vaidya has recently translated some chapters of the 6th *Āṅga*. The latter had translated *Āṅgas* VIII and IX in 1937.

- 1 This word is used in *Pakkhiyasutta* (p. 66^b) and in *Pupphiyā* (the last *sutta*).
- 2 This is the inference I draw from *saṅgahanīgāhās* occurring in *Āṇuogadāra* (s. 130, p. 145^b), *Pujjosañākappa* (s. 117) etc.

CHAPTER VII

COMPARISON AND EVALUATION

The *Jaina* contributions are vast, varied and valuable. They have enriched in no small measure the treasures of the Indian literature. But, even then, till recently, their value was not probably realized.¹ The *Jaina* contributions have many new things to suggest; but this requires a deep and scientific study. This is borne out by Prof. Winternitz who sounded a clarion call and

¹ Prof. A. Weber has said very little about the *Jaina* literature in his famous *Lectures on the History of Indian Literature* (2nd German edn., 1876). But that was not his fault; for, it may be ascribed to the state of knowledge at that time. He made up this deficiency by giving a splendid account of the *Jaina* literature in the "Indische Studien" vols. XVI and XVII (1883-85) and in his Reports on *Jaina* Mss. in the Royal Library at Berlin (1888-91). He was the very pioneer of the *Jaina* Studies in Europe.

"The brilliant and much-read book on the Literature and Culture of India by Leopold von Schrader, published in 1887, devotes half a page to the sect of the Jainas without even mentioning anything about *Jaina* literature."

This is what is said by Prof. Winternitz in *The Jainas in the History of Indian Literature* published in "Indian Culture" (vol. I, No. 2, p. 148).

History of Sanskrit Literature by the late Prof. A. A. Macdonell, published in 1900 has nothing to say about the *Jaina* literature.—*Ibid.*, p. 143.

A. Baumgartner in his learned compilation *Die Literaturen Indiens und Ostasiens* (forming a part of a voluminous *Geschichte der Weltliteratur*, 3rd and 4th edn, 1902) devotes 4 pages to the *Jainas* and their literature, and winds up this topic by quoting the following line from E. Washburn Hopkin's *Religions of India* (Boston, 1895, p. 296 f.):—

"The *Jainas* have no literature worthy of that name."—*Ibid.*, p. 148.

R. W. Frazer in his *Literary History of India* (1898) has well pointed out on p. 310 f., the great influence the *Jainas* have exercised on the Dravidian literature of the south India but he has nothing to say about *Jaina* literature and its place in the *Samskṛta* and *Prākṛta* literature of India. —*Ibid.*, p. 144

H. Oldenburg in *Die Literatur des alten Indiens*, published in 1903 disposes of the *Jainas* in three lines.—*Ibid.*, pp. 143-144.

awakened us from lethargy by contributing his scholarly quota-writing 172 pages on the religious literature of the *Jainas* in his marvellous work "*All history of Indian Literature*" vol. II. He says:-

"In the English translation of Vol. II of my 'History of Indian Literature' which has been just published, I had to devote 172 pages to Jaina literature. But I have treated in these pages only the *religious* literature, while reserving the non-religious poetical and scientific literature of the Jainas to the third volume of my book. I am, however, fully aware that I was not able to do full justice to the literary achievements of the Jainas. But I hope to have shown that the Jainas have contributed their full share to the religious, ethical, poetical, and scientific literature of ancient India." -*Ibid.*, p. 144.

The subject that I have selected for this book debars me from entering the majestic domain of the non-canonical literature¹ of the *Jainas* on the one hand, and the magnificent archive of their religious literature (which for some reason or other could not be completely included in the canonical literature), on the other.

With these preliminary remarks I shall proceed to examine the relative value of the canonical literature of the *Jainas* - a subject which has been incidentally hinted at, in the foregoing chapters.

Languages—To begin with, we may take a survey of the linguistic field. Prākṛta as a language holds no insignificant a place therein. It has several varieties², Pāli, Addhamāgahī and Sorasenī being some of them. Just as we owe the existence of the Pāli literature to the *Bauddhas* and that of Avesta and Pahlavi to the *Zoroastrians*, so for the varied and vivid specimens of the Addhamāgahī literature, we are grateful to the *Jainas*. As a crest-jewel of Addhamāgahī specimens I may mention *Ayāra* (I, 1). To my mind, its reading appears as if the very words of the first sermon delivered by Lord Mahāvīra or by his first apostle Indrabhūti are embodied herein; for, I notice here that there is

1 This topic has been discussed by me in *A Comprehensive History of the non-canonical Literature of the Jainas*, but this work can be published only after the war is over.

2 See Dr. S. M. Katre's article *Names of Prakrit Languages* published in "A Volume of Indian and Iranian Studies presented to Sir E. Denison Ross, Kt., C. I. E."

sublimity in thought, serenity in expression and veracity in words. In short it is a panacea for the afflicted and aspirants after truth.

Had the *Jainas* not resorted to Addhamāgahī language and developed and preserved it as they have done, perhaps we would not have been in a position to explain some of the forms and words occurring in the *Rg-Veda*, *Śuklayajuhprātiśākhya*, *Atharvasaṃhitā*, *Taittirīyasaṃhitā*, *Vājasaneyisaṃhitā*, *Śatapatha Brāhmaṇa*, *Gopatha Brāhmaṇa*, *Taittirīya āraṇyaka* etc.¹

Now a word about Apabhraṃśa language. It appears that the Apabhraṃśa literature consists mostly of the *Jaina* works, those composed by the non-*Jainas* being few and far between. Hemacandra Sūri is the Pāṇini of Apabhraṃśa grammar, and he has quoted several verses from the works of his predecessors. It remains to be ascertained if the following verse occurring in Śilāṅka Sūri's com. (p. 107) on *Sūyagaḍa* is found in any of his works:-

“कोदायओ को समचित्तु
काहोऽवणार्हि काहो दिज्जउ वित्त ।
को उग्घाडउ परिहियउ परिणीयउ को व कुमार
पडियउ जीव खडप्फडेहि बंधइ पावइ भार ।”

Probably the following verse, too, occurs in this com.

“वरि विस खइयं न विसयसुहु इक्कसि विसिण मरंति । विसयाविस पुण चारिया णर णरएहि वि पडंति ॥”

These verses help us to some extent in fixing the period of the origin of Apabhraṃśa literature, though it may be argued that the very fact that the Addhamāgahī language also known as Ārṣa and Ṛṣibhāṣita is defined as one consisting of 18 *Deśi bhāṣās* distinctly suggests that Apabhraṃśa is very very old and can be said to have its origin at least as early as the composition of the *Jaina* canon.

I may now turn to the Samskr̥ta language. We do not come across any *Jaina* canonical treatise which is written in Samskr̥ta; but, if we can believe that the *Purvās* were composed in Samskr̥ta (vide p. 89), their bulk can speak volumes about the *Jaina* contributions in Samskr̥ta. But, as these *Purvās* are now extinct,

1 For illustrations see *Pāia-sadda-mahannava* (vol. IV, intro., p. 11). Dr. P. D. Gune's *An Introduction to Comparative Philology* (p. 192) may be also consulted.

I may refer to the *Cuṇṇis* and Saṃskṛta commentaries on the canonical treatises. Just as in the *Vaidika* mythology, we hear about the Nṛsiṃha *avatāra* (the 4th incarnation) of Viṣṇu and about Ardhanārīśvara *rūpa* (form) of Mahādeva, so in the *Cuṇṇis* almost in every sentence we come across a portion in Prākṛta¹ followed by a portion in Saṃskṛta. This hybrid as some might term it, is probably due to the transitional period when an attempt was slowly but surely being made to compose the *Jaina* exegetical canonical literature in Saṃskṛta and not in Prākṛta as before. Is there any parallel instance of this type anywhere else ?

Saṃskṛta language has been freely and fairly resorted to by Haribhadra Sūri and other saints who followed him, while they were engaged in composing Saṃskṛta commentaries on the *Jaina* canon. These commentaries and the Saṃskṛta quotations occurring in *Cuṇṇis* enrich the Saṃskṛta literature.

In the end I may say that the Gujarātī commentaries on the *Āgamas* are very helpful for the study of the old Gujarātī language.

Intonation—It seems that most of the people are under the impression that intonation is associated with the *Vedas* only, so far as the Indian literature is concerned. But it is not so; for, in *Aṇuogaddāra* (s. 151) we find the word *ghosa* used while defining this *sutta* and while indicating as to how it should be pronounced. This word *ghosa* meaning *udāttādisvaraviśeṣa* occurs in *Vaṇahāra* (X), too. In *Tattvārtha* which is a compendium of a portion of the preachings of *Arhat* as stated in its *Bhāṣyakārikā* (v. 22) we have in IX, 25, the word *āmnāya*. It is explained as under in its *Bhāṣya* (p. 258):—

“ आम्नायो घोषविशुद्धं परिवर्तनं गुणनं, रूपादानमित्यर्थः । ”

Siddhasena Gaṇi while commenting upon it observes on p. 258:

“ आम्नायोऽपि परिवर्तनं उदात्तादिपरिशुद्धमनुश्रावणीयमभ्यासविशेषः. ”

From this it will be clear that *udātta*, *anudātta* and *svarita* are associated with the canonical literature of the *Jainas*, too; but, strange to say that neither do we come across any *Jaina* Mss.

1 At times this presents some features to be had in the Sauraseni language.
27

of these works indicating *udātta* etc., nor do we find any *Jaina* saint reciting their holy scriptures by paying attention to *udātta* etc.

Versified commentaries—A work may be either in prose or in verse. Usually the text is in prose, and at times it is in verse. But, probably a versified commentary is a novelty, and the fact that we have at least two versified commentaries¹ on one and the same text of the canonical literature of the *Jainas*, is still a greater novelty. For, I do not think that in the Indian literature there is any parallel to this feature of the *Jaina* literature.

*Synonyms*²—We have already noticed that *egattha* is one of the features of *Nijjuttī*, and it should be so; for, otherwise a commentary is not worth the name. A thing or a point gets correctly understood, when synonyms are suggested.³ This is one of the reasons⁴ why even in the original texts we find at times words practically having the same meaning used in one and the same sentence. Some of the *Bauddha* texts may be cited as parallels. The *egatthas* of several words are referred to in Chapter VI. To this list may be added *egatthas* of *nikkhera* (v. 150), *sutta* (v. 174^b), *anuga* (v. 187) and *vihi* (v. 208) given in *Kappanijjuttī* above referred to.

Some scholars go to the length of suggesting that the *egattha* we come across in the *Nijjuttīs* is a progenitor of lexicography. If so, it immensely adds to the value of the canonical literature of the *Jainas*. I may add that at times the synonyms are purely *Deśya* words,⁶ and hence they are very useful for the study of languages of olden India.

1 One of them is a *Nijjuttī* and the other a *Bhāsa* or at times *Bhāsas*.

2 These occur in Śūdraka's *Mṛcchakatika* (Act I, v. 18, 21, 23 etc.).

3 Cf. “नानादेशजविनयेयणासम्भोहार्यमागमे दुमपर्यायशब्दान् प्रतिपादयन्नाह”

—Haribhadra's com. (p. 17^b) on *Dasaveyāliya*.

4 Cf. the following verse of *Kappanijjuttī*:—

“बन्धानुलोमा खलु सुत्तस्मि य लाघवं असम्भोद्धे । सत्त्वगुणदीवणा वि य एगद्गुणा हवन्ते ॥ १७३ ॥”

5 “सुय सुत्त गंध सिद्धंत सासणे आण वयण उवएसो । पणवणमागमे इय एगद्ग पज्जवा सुत्ते ॥ १७४ ॥”

In v. 179 the etymology of *siddhanta* (scripture) is given, and in v. 181–183 4 types of a scripture are outlined.

6 See Haribhadra Suri's com. (p. 17^b) on *Dasaveyāliya*.

*Nikkheva*¹—*Nikkheva* is another constituent of *Nijjuttī*, and it seems to be a special feature of the *Jaina* literature. I think it owes its origin to *anekāntavāda* popularly known as *syādvāda*. It leaves no room for confusion so far as metaphysical discussions are concerned. For, every object is denoted by a word, and every word is usually seen to be used in four senses viz. *nāman*, *sthāpanā*, *dravya* and *bhāva*. Out of them *dravya* has further varieties, and they are to be met with, in several *Jaina* works e. g. *Aṇugaddāra* (s. 8-27). Here the word *āvassaya* is discussed, and all the varieties pertaining to it are noticed therein.

Nirutta—*Nirutta* is an etymological interpretation. It is a name of one of the six *Vedāṅgas*, and it contains glossarial explanation of obscure words occurring in the *Vedas*. It is also a name of Yāska's com. on the *Nighaṇṭu*; but it may be noted that this is not the name given by Yāska himself. This topic of *nirutta* (Pr. *nirutta*) is discussed in *Aṇugaddāra* (s. 130; p. 150^a) etc. Some of the words for which *niruttas* occur in *Nijjuttīs* are noted by me in Chapter VI. So I shall here simply add that in v. 188 of *Kaṇṇanijjuttī* with its *Bhāsa*, *nirutta* is defined, and its two varieties viz. *sutta-nirutta* and *attha-nirutta* are mentioned, and in v. 29-30 of *Dasareyāliyaṇijjuttī*² the word *ajjhayaṇa* is derived. All the extant *Nijjuttīs* more or less indulge in the discussion of *niruttas*. So it will be a matter of great pleasure, if some one undertakes to collect and co-ordinate them; for, it will be then easy to compare these etymologies with ones discussed elsewhere. This is another instance how the Indian literature gets enriched by *Jaina* contributions.

Grammar—The canonical literature furnishes us with some

- 1 The *nikkevas* of several words have been already noted. So it will suffice if I add that those of *maṅgala*, *inda*, *naṇḍī*, *suya*, *sutta*, *gantha* and *vayana* are treated in *Kaṇṇanijjuttī* mixed up with its *Bhāsa* in its verses 5, 12-15, 24, 175-177, 178, 178 and 185 respectively.
- 2 Haribhadra Sūri in his com. on this work mentions etymologies of some words e. g. धर्म (p. 21^a), विषय (p. 22^a), चरित्र (p. 23^a), श्रमण (p. 23^a) etc.

grammatical information, which has its own importance¹, though it does not by any means add to our stock of knowledge by way of an original contribution. To begin with, *Āyāra* (II, 4, 1; s. 355) mentions 3 numbers, 3 genders, 3 tenses and 3 persons. *Thāṇa* (s. 609) deals with 8 cases and their functions. The pertinent portion occurs almost *ad verbatim* in *Aṇugaddāra* (s. 128). This latter work notes in s. 130 *bhāvappamāṇa* and its 4 varieties viz. *sāmāsiya*, *taddhiya*, *dhāuyā* and *niruttiya*. Under the 1st variety, 7 kinds of compounds are noted along with their illustrations. The 2nd variety is eight-fold. Herein while explaining *silōināma* Maladhārin Hemacandra Sūri says that since *Śabdaprābhṛta* is extinct, it is not possible to explain it in its entirety. Under the 3rd variety we have “*यु सत्तायां परस्मैभाषा एष वृद्धौ*” etc., whereas under the 4th we have etymologies attended to e. g. “*मह्यां शेते महिषः*” etc. This portion is to some extent in Saṁskṛta which is rather unusual. In s. 123 there is an exposition of genders and the corresponding endings (see pp. 111^b–112^b), and in s. 124 that of euphony. Verse 325 of *Kappanijjuttī* mixed up with its *Bhāsa* mentions 5 types² of *paya* – a topic discussed in s. 125 of *Aṇugaddāra*, and v. 326, 4 types of *payattha* such as *sāmāsiya* etc., already noted. In the com. (p. 3) to v. 2 of this work, it is noted that certain³ letters and the dual number have no place in *Prākṛta* whereas in the com. (p. 99) on v. 326, are given the names of 7 kinds of compounds along with their examples, 8 varieties of *taddhiya* etc. Kōtyācārya in his com. (p. 129) on *Visesā*⁴ quotes a verse⁵ whereby we learn that in *Prākṛta*, the dual number is represented by the plural, and the dative case is replaced by the genitive.⁵

1 For instance, it is in *Prākṛta*. Bharata's *Nāṭyaśāstra* (XVII, pp. 367–369) is another example of this type; for, it mentions in *Prākṛta* some characteristics of this language. Further the *Āgamas* give us an idea about concord in *Prākṛta* works—a topic discussed by Prof. A. M. Ghatage in his article entitled *Concord in Prakrit Syntax* and published in the “Annals of B. O. R. I” (vol. XXI, pts. I–II, pp. 73–96).

2 “*नाम निवाउवसगं अक्खाइय मिससयं च नायवं । पंचविहं होइ पयं लक्खणकारेहि*” निदिहं ॥३२५॥”

3 See *Visesā*⁴ (v. 3455). It begins with “*एत्थ भयेताइणं*”

4 Its 2nd foot is quoted by Haribhadra Sūri in his com. (p. 1^b) on *Dasaveyāliya*.

5 For details see my article *Grammatical topics in Pāiya* to be published hereafter.

Poetics—As noted on p. 161 *Aṇugaddāra* (s. 130) mentions 9 *kāvyarāśas* along with their illustrations. Therein the mention of *velaṇṇā* as one of the *rāśas* seems to be unique¹. Incidentally I may state that *Thāṇa* supplies us with a lot of *upamās*, and various descriptions² occurring in the *Āgamas* show the poetical ability of the authors concerned.

Sutta—Leaving aside the 1st *suyakkhandha* of *Sūyagaḍa* and the 6th *ajjhayaṇa* of its 2nd *suyakkhandha*, and several *ajjhayaṇas* of *Uttarajjhayaṇa* and some of the *Paṇṇagās*, we have the rest of the *Jaina* canon mostly written in prose. They consist of small sentences which are styled as *sūtras*³ (Pr. *suttas*), and this is supposed to have led to every *Āgama* being designated as *sūtra*⁴. Even Prof Winternitz uses this terminology; for, he has used the word *Āyāraṃga-sutta* in his article (p. 147) referred to on p. 206, fn. 1.⁵ It is true that these *suttas* appear at times

1 For details see my article “वेलाण् रस” published in *Mānasī* (vol. VI, No. 1, pp. 19-24).

2 Some of these are noted in the foregoing pages. To these may be added the description of Kauchulla Nārada given in *Nāyādhammakahā* (I, XVI; s. 122) and that of a person to be executed in *Vivāgasūya* (II; § 37).

3 This word is used in the Indian literature of olden days in various senses:

(i) A short rule, a concise sentence or an aphorism used as an aid to memory. This is what is conveyed by the following verse:—

“अल्पाक्षरमन्दिरे सारवद् विश्वतोमुखम् । अस्तोभमनवद्यं च सूत्रं सूत्रविदो विदुः ॥”—Cf. p. 214, fn. 4.

The main idea is to achieve the utmost economy of language that can be had without marring the intended sense.

(ii) A work consisting of pithy sentences e. g. *Aṣṭādhyāyī* known as *Pāṇinisūtra*.

(iii) A work having short sentences where the utmost verbal economy is not strictly aimed at. The *Prātiśākhya*s, *Śrautasūtras*, *Gṛhyasūtras* and *Dharmasūtras* are the works which may be cited as instances.

(iv) A discourse or a sermon. This meaning is applicable to the sacred works of the *Jainas* and the *Bauddhas*.

4 I am inclined to believe that this word here means a scripture and not a pithy sentence, though both these meanings are conveyed by this word.

5 It remains to be ascertained as to who was the first to have added the word *sutta* as a suffix to the name of an *Āgama*. I do not think that the author of the work concerned, has done so.

as disconnected members of a joint family.¹ Commentators have tried their level best to show how a subsequent *sutta* is connected with the preceding one; but, even then this has failed to satisfy some of the modern critics. The nature of some of the *suttas* is such that the free translation is desirable, and Mr. G. J. Patel in his *nivedana* (p. 5) to *Āyāra* has already said so, while justifying as to why he has preferred *chāyānuvāda* to the literal translation. In doing so he has said that the method he has adopted is one approved of by Prof. A. B. Dhruva.² In this very *Āyāra* we find that Prof. Schubring splits up sentences—*suttas* in a way that differs from one to be noticed in the Āgamodaya Samiti edition. So it seems that the *suttas* are so composed that there is ample space for such differences of opinion. Perhaps this is true not only in the case of the *Jaina suttas* but also in the case of some of the *Bauddha suttas* and *Vaiṇika sūtras*, too.

The word *sutta* is used in special senses in the *Jaina* canon. One of them is defined as under in *Kappanijjuttī* mixed up with its *Bhāṣa*:—

“अप्यगंथं महत्तं वत्तीसादोषविरहितं जं च । लक्षणजुतं सुतं अट्टहि य गुणेहि उववेयं ॥२७७॥”

From this it will be seen that brevity of expression is only one of the characteristics of a *sutta*, the others being absence of 32 defects and presence of 8 attributes. These 32 defects are treated in v. 278–281, and the 8 attributes in v. 282. Verse 310³ gives the various etymologies of the word *sutta*, and they, too, point out the special significance of this word. Verse 285⁴ defines a *sutta* spoken of by an omniscient being, and v. 315 mentions 3 varieties of *sutta* from two different stand-points. From one angle of

1 They can be grouped as has been done by Mr. G. J. Patel in his translation of *Āṅga V*.

2 “આચાર્યજ્ઞપ્તેના આ અનુવાદે જ્ઞપ્તતાંત્રના અનુવાદની માફક હાયાનુવાદ જ છે. જૂનાં આગમોની બાબતમાં એ અનુવાદપદ્ધતિ જ વધુ ઉપયોગી છે, એમ આચાર્યશ્રી આનંદચંદ્રભાઈ જેવા શાસ્ત્રજ્ઞ પંડિતોએ પણ કબૂલ કર્યું છે.”

3 सुतं तु सुतमेव उ अहवा सुतं तु तं भवे लेसो । अत्यस्स मयणा वा सुवुत्तमिह वा भवे सुतं ॥३१०॥”

4 “अप्यस्वरमसंदिद्धं सारवं विस्सजोमुहं । अत्योममणवज्जं च सुतं सव्वन्नुभासियं ॥२८५॥”

vision, *sutta* is three-fold viz, *sannā-sutta*,¹ *kāraṇa-sutta*² and *payaraṇa-sutta*³, and from another it is of two kinds viz. *ussaggiya* and *apavāṇiya*. In the com. (p. 97) on v. 318, 3 varieties of a *sūtra* are differently noted. They are: *utsargasūtra*, *apavādasūtra* and *utsargāpavādasūtra*.⁴ Further, this com. adds *apavādotargasūtra* to these three and thus notes 4 varieties of a *sutta*.⁵ It also furnishes us with corresponding examples. This exposition of the various varieties of a *sutta* has its own value, even when it has a parallel in the non-Jaina literature.

The word *sutta* has several Samskr̥ta equivalents such as *supla*, *śruta*, *sūkta*, *sūtra*, *śrotra* and *srotas*. Out of these the last two are here, out of question. And so is the 1st meaning of *sūtra* out of 3 viz. (i) a prologue of a drama (vide *Mohaparājaya* 48), (ii) a scripture (vide *Thāṇa* iv, 4) and (iii) a thread. The meaning 'thread' is acceptable; for, it can be construed as a thread of tradition—the tradition preserved and perpetuated by a succession of *Tīrthāṅkaras*.

There are two allegations made by some of the scholars⁶ regarding the word *sutta* used by the *Jainas* and the *Bauddhas*. They are:

(i) The word *sutta* is used in the loosest sense possible.

1-3 *Āyāra* (I. 2, 5, 88), *Vivahapaṇṇatti* (I, 9, 79) and *Namipavajjā* are the respective instances of these *suttas*.

4 By adding *vihi-sutta*, *ujjama-sutta*, *vaṇṇaya-sutta* and *bhaya-sutta* to these 3 varieties we get 7. See *Ārhatadarśanaḍḍipikā* (p. 816).

5 A *sutta* becomes six-fold when two more varieties of it viz. *utsargotsargasūtra* and *apavādapavādasūtra*, are taken into account along with this. *Ibid.*, pp. 818-819.

6 Prof. Jarl Charpentier is one of them. In his intro. (p. 32) to his edition of *The Uttarādhyayanāsūtra* he says: "It may further be noted that the term *sūtra* is in reality very inappropriate to the sort of compositions included in the Siddhanta, inasmuch as we usually understand by *sūtra*'s the very short and concise compendiums of ritual, grammar, philosophy and other sciences. But *sūtra* has apparently another sense amongst the Jains and Buddhists, and there is little doubt that it was their purpose in adopting this name rather to contest the claims of their Brahmanical opponents to be solely in possession of real canonical works than to imitate the style and modes of expression of the Brahmanical *sūtra*-literature."

(ii) The name *sūtra* is adopted "for the canonical writings more as a sort of formal counterpoise or set-off against Brahmanism than with a view to imitating the style and modes of expression of the Brahmanical *sūtra* literature."¹

May I request these scholars and those who hold similar views to go through my exposition of *sūtra* and to pronounce their verdict in this connection after linking it with the *Jaina* tradition that every *sūtra* was originally associated with *1 anuyogas* and that a *sūtra* has got a number of meanings?² Incidentally I may add that some of the *Brāhmaṇas* and *Upaniṣads* are said to be loose in style, wanting in compactness and full of dreary repetitions.³ If so, it is perhaps owing to the mode of the theological style of olden days in India.

*Gata-pratyāgata-sūtras*⁴—One of the striking features of *Āyāra* is that it consists of a number of *gata-pratyāgata-sūtras*. They may be roughly designated as *samanyāptika-sūtras* or double-barrelled pithy sentences. These *sūtras*, though simple, are more than forcible in producing a desired effect on the listener. As specimens I may note the following:—

- “जे लोयं अब्भाइक्खइ से अत्ताणं अब्भाइक्खइ;
जे अत्ताणं अब्भाइक्खइ से लोयं अब्भाइक्खइ.” (s. 23 & 32)
“जे दीहलोगसत्थस्स⁵ खेयण्णे से असत्थस्स खेयण्णे;
जे असत्थस्स खेयण्णे से दीहलोगसत्थस्स खेयण्णे.” (s. 33)
“जे गुणे से आवट्ठे; जे आवट्ठे से गुणे.” (s. 41)
“जे अज्झत्थं जाणइ से बहिया जाणइ;
जे बहिया जाणइ से अज्झत्थं जाणइ.” (s. 57)
“जे गुणे से मूलदुण्णे; जे मूलदुण्णे से गुणे.” (s. 63)
“जहा अंतो तहा बाहिं; जहा बाहिं तहा अंतो.” (s. 94)

1 See *The Daśavaikālikasūtra: A Study* (p. 19).

2 Cf. “अनन्तगमपर्यायत्वात् सूत्रस्य” occurring in Haribhadra Sūri's com. (p. 4^a) on *Dasaveyāliya*.

3 See Mr. M. C. Modi's intro, (p. xxxvii) to his edition of *Āṅgas* VIII and IX.

4 This is the designation we come across in Śīlāṅka Sūri's com. (p. 153^a) on *Āyāra*.

5 दीहलोगसत्थ means fire; for, दीहलोग signifies *vanaspathi*. Similarly एज (s. 56) means wind. Words like वसुय (s. 62), आमगंध (s. 88) etc. may be also noted in this connection.

“जे अण्णदंसी से अण्णारामे; जे अण्णारामे से अण्णदंसी.” (s. 102)

“जे पज्जवज्जायसत्थस्स खेयण्णे से असत्थस्स खेयण्णे;
जे असत्थस्स खेयण्णे से पज्जवज्जायसत्थस्स खेयण्णे.” (s. 110)

“जं जाणिज्जा उच्चालइयं तं जाणिज्जा दूरालइयं;
ज जाणिज्जा दूरालइयं तं जाणिज्जा उच्चालइयं.” (s. 119)

“जे एगं जाणइ से सब्बं जाणइ; जे सब्बं जाणइ से एगं जाणइ.” (s. 123)

“जे आसवा ते परिस्सवा, जे परिस्सवा ते आसवा.” (s. 131)

“जे अणासवा ते अपरिस्सवा, जे अपरिस्सवा ते अणासवा.” (s. 131)

Praśnottara paddhati—We are even now in the dark about many things and phenomena. One of the ways to remove this darkness and to aquire the right sort of knowledge is to make an inquiry. This means putting questions either to oneself or to some one else who can enlighten us on the point concerned. Usually the latter course is easy to be followed.¹ This leads to a formation of *praśnottara paddhati* — a method adopted and approved of by even the present educational system. In this method, it is necessary to select pregnant questions. It is perhaps a peculiar feature of the *Jaina* canon that herein we come across entire works embodying such questions. They are *Viāhapannatti*, *Pannavanā*, *Nandī* and *Aṇugaddhāra*. Out of them the first comprises thirty-six thousand (36,000) questions.

Ethics—The *Jaina* ethics² is not without its specialities. The doctrine of *ahimsā* forms the corner-stone of *Jaina* ethics, and its treatment and scope hold practically a unique place even when other systems of Indian thought which appreciate the virtue of *ahimsā*, are taken into account. The doctrine of *ahimsā* is not so

1 Indrabhūti and others did so.

2 It appears that this subject has not attracted as much attention of the scholars as it should, though there are materials whereby a comprehensive treatise can be written in this connection. I know of only three attempts made in this direction. One of them was made by Dr. Charlotte Krause as can be seen from her article *An interpretation of Jaina Ethics*. I think she has written another article in this connection, and it has been published in some standard journal of India. I remember to have read one article in German where the *Jaina* view about ethics was compared with the Zoroastrian one; but I am not in a position at present to specify the source.

simple as it appears. It is a subtle science, and the *Jaina* pontiffs¹ have pointed out its various intricacies.² *Paṇhāvāgarāṇa* (s. 21) mentions 60 synonyms of *ahiṃsā* and 30 of *hiṃsā* in s. 2.

Maxims—It is but natural that in works dealing with religion and ethics, one can easily come across maxims — apothegms (*subhāṣitas*). In the canonical literature we find a lot of them. Mr. G. J. Patel has singled out some of them in his following works:—

- 1 महावीरस्वामीनो आचारधर्म [जैन आगम 'आचारांग' नो छायातुवाद] pp. 193-203.
- 2 „ संयमधर्म [„ „ 'सूत्रकृतांग' नो „] pp. 241-250.
- 3 „ अंतिम उपदेश (श्रीउत्तराध्ययनसूत्रनो छायातुवाद) pp. 271-281.
- 4 समीक्षाज्ञो उपदेश [श्रीदशवैकालिकसूत्र] pp. 138-146.

The following remark made by Prof. Winternitz in connection with the contents of *Uttarajjhayaṇa* may be here noted:—

“We find here many sayings which excel in aptitude of comparison or pithiness of language. As in the *Sutta-Nipāta* and the *Dhammapada*, some of these series of sayings are bound together by a common refrain.—*A His. of Ind. Lit.* (vol. II, p. 467)

Metaphysics—It is a well-known fact that the theory of *karman* plays an important part in the *Jaina* metaphysics and ethics as well. It has engaged the attention of several *Jaina* authors who have developed it into a science. This has been possible in view of the various particulars pertaining to this theory being dealt with in the *Āgamas* such as *Thāṇa* (II, 4; s. 105; IV, s. 268; & VIII; s. 596), *Samavāya* (s. 51, 52, 58, 69 & 97), *Viāhapannatti* (I, 4; 1; VI, 3, 4-5; VI, 9, 1; & VIII, 10, 7), *Kammappayaḍi-pākhudā*, the 8th *Puvva*, *Pannavanā* (XXIII-XXVII) and *Uttarajjhayaṇa* (XXXIII).

Logic—By logic I mean pure logic having only one category viz. *pramāṇa* which, of course, touches upon other categories as far as they are necessary for its proper elaboration. Thus the doctrine of the nature and salvation of the soul has no direct place in this pure logic. So far as the *Jainas* are concerned, their logic deals with 3 topics viz. *pramāṇa*, *naya* and *nikṣepa*. The latter

1 See *Ārhatadarśanadīpikā* (pp. 835-849).

2 See *Viāhapannatti* (I, 8; 68), *Dasaveyāliyanijjuttī* (v. 45) and Haribhadra Sūri's com. (pp. 24^b-25^a) on this last work.

two topics are the special features of this logic. In *Thāṇa* (VII; s. 552), *Aṇuogaddāra* (s. 152) and *Visesā* (v. 2180-2278) there is a description of *naya* and its 7 kinds.

Pramāṇa or valid knowledge is classified in *Thāṇa* (IV, 3; s. 338¹), *Viāhapannatti* (V, 4; 192) and *Aṇuogaddāra* (s. 144; pp. 211^a-219^{a2}). The word *heṭṭi* (Sk. *hetu*³) is used in *Thāṇa* in 2 senses viz., *pramāṇa*⁴ and reason - inference based on reason⁵. The word *heṭṭi* occurs in *Dasaveyāliyanijjuttī*⁶, too. In its v. 86⁷, it is said to be four-fold. Several terms of debate occur in *Sūyagadda*. They are: *pakkha*⁸ (a party), *chala*⁹ (a quibble), *viyakka*¹⁰ (speculation) and *takka*¹¹. In *Thāṇa* (s. 338) we come across the word *nāṭṭi* (Sk. *jñāta*) meaning an example. It is there divided into 4

1 'हेतु चउज्जिहे पण्णत्ते, तं जहा-पचक्खे अणुमाणे ओवम्मे आगमे ।'

2 Herein *pramāṇa* is said to be four-fold: *pratyakṣa*, *anumāna*, *aupamya* and *āgama*. Out of these *pratyakṣa* has two varieties viz. *indriya-pratyakṣa* and *no-indriya-pratyakṣa*. The former has 5 sub-varieties and the latter 3. *Anumāna* is of 3 kinds: *pūrvavat*, *śeṣavat* and *dṛṣṭisādharmyavat*. Out of these, the 2nd is of 5 types and the 3rd, of two types. *Aupamya* has 2 varieties, each of which has 3 sub-varieties. *Āgama* is of 2 kinds and of 3 kinds as well.

In v. 25-27 of *Kappanijjuttī*, there is a discussion about *pratyakṣa* and *parokṣa pramāṇas*. *Visesā* (v. 95) says that inferential knowledge is absolutely *parokṣa*, *avadhijñāna* etc. absolutely *pratyakṣa*, and one based upon sense-organs and mind *sāmvyavahāri-pratyakṣa*.

3 Hemacandra Sūri in his com. (p. 213^a-p. 213^b) on *Aṇuogaddāra* has discussed the characteristics of a *hetu*. While doing so he has quoted several verses one of which is ascribed to Nyāyavādin Puruṣacandra by him.

4 See fn. 1.

5 अत्थि तं अत्थि सो हेतु १, अत्थि तं गत्थि सो हेतु २, गत्थि तं अत्थि सो हेतु ३, गत्थि तं गत्थि सो हेतु ।' (IV, 3; s. 338). Herein one can see the germs of a syllogism.

6 'जिणवयणं सिद्धं चेव भण्णए कत्थई उदाहरणं । आसज्ज उ सोयारं हेतु वि कर्हिचि भण्णेज्ज ॥४९॥'

7 'अहवा वि इमो हेतु विन्नेओ तत्थिमो चउविअण्णो । जावग थावग बंसग लूसग हेतु चउत्थो उ ॥८६॥'

8-9 'इमं दुपक्खं इममेगपक्खं आहंसु छलाययणं च कम्मं ॥'-I, 12, 5.

10 'एवमेगे वियक्काहिं नो अन्नं पज्जुवासिया । अप्पणो य वियक्काहिं अयमंजू हि दुम्मई ॥२१॥'-I, 1, 2

11 'एवं तक्काइ साहेन्ता धम्माधम्मे अकोविया । दुक्खं ते नाइत्तेन्ति सउणी पंजरं जहा ॥२२॥'-I, 1, 2

kinds¹, each having 4 varieties. Further this *Āṅga* enumerates 6 expedients employed in a hostile debate or debate *à l'outrance*², and it enumerates 10 defects of a debate.³ In *Dasaveyāliyanijjuttī* (v, 137)⁴ are mentioned 10 members⁵ of a syllogism, and in v. 138-148 is given a demonstration of this syllogism as applied to *ahimsā*.

Syādvāda—*Syādvāda* having *anekāntavāda* etc., for its synonyms, is a key-note of Jainism. So it is no wonder, if we find several references pertaining to it in the canonical and non-canonical philosophical works of the *Jainas*.⁶ The word *aṇeganta* occurs in *Mahānīṣīha* as can be seen from its quotation in *Upadeśaratnākara* of Munisundara Sūri (B. O. R. I., No. 1263 of 1884-87). The word *siyā* (Sk. *syāt*) is found in *Jīvāṇvābhigama* (s. 125) and *Ānuogaddāra* (s. 142), and the word *syādvāda* occurs in Hemacandra's com. (p. 266^b) on *Ānuogaddāra*. The origin and usage of *syādvāda* can be traced in *Viāhapannatti* (V, 7, 1) where it is said: “परमाणुयोगे न भंते एयति वेयति जाव तं तं भावं परिणमति? गोयमा! सिय एयति, वेयति जाव परिणमति, सिय णो एयति जाव परिणयति”. Another passage occurring in this *Āṅga* (s. 318) may be also noted: “जीवा नाणी वि अजाणी वि.”

Saptabhaṅgī—We notice the three fundamental *bhaṅgas* which lead to seven on further investigation, in the following lines of the 5th *Āṅga*:—

“गोयमा! अप्पणो आदिहे आया, परस्स आदिहे नो आया, तदुभयस्स आदिहे अबत्तन्वं आताति य णो आताति य।”

1 “चउव्विहे णाप पणत्ते, तं जहा—आहरणे, आहरणत्तेसे, आहारणत्तेसे, उवण्णासोवणप” (s. 338). Cf. *Dasaveyāliyanijjuttī* (v. 53).

2 “छव्विहे विवादे पणत्ते, तं जहा—ओसकत्तिता, उस्सकत्तिता, अणुलोमत्तिता, पडिलोमत्तिता, भत्तिता, भेलत्तिता।” —*Thāṇa* (VI; s. 512)

3 “दसविहे दोसे पणत्ते, तं जहा—
तज्जायदोसे, मइभंगदोसे, पसत्थारदोसे, परिहरणदोसे।
सलक्खण—कारण—हेउदोसे, संकामणं, निग्गह वत्थुदोसे ॥” (X; s. 748)

4 “ते उ पइत्त विमत्ती हेउ विमत्ती विवक्ख पडिसेहो। दिट्ठतो आसंका तप्पडिसेहो निगमणं च ॥ १३७ ॥”

5 In v. 50, a syllogism having 5 members is referred to. These members appear to be the same as *pratijñā*, *hetu*, *udāharaṇa*, *upanaya* and *niṣamāna* mentioned in Gautama's *Nyāyasūtra* (I, i, 32).

6 For a tentative list of sources dealing with *syādvāda* see my intro. (pp. xi-xii) to *Anekāntajayapatākā* (vol. I) published with two commentaries. (G. O. S.)

7 Cf. “आया पुण सिय णाणे, सिय अजाणे”—*Āṅga* V (?)

Parallels in non-Jaina Literature—Just as the word *tripiṭaka* and its Pāli equivalent occur in the *Bauddha* literature so do the word *gaṇipīṭaka* and its Prākṛta equivalent *gaṇipīḍaga* in the *Jaina* literature. This *gaṇipīḍaga* is twelve-fold inasmuch as it consists of 12 *Āṅgas*. Out of them *Āyāra* may be compared with the *Vinayapīṭaka* of the *Bauddhas*, and *Thāṇa* and *Samavāya*, with their *Āṅguttaranikāya*. Further, the stories pertaining to the fructification of merit and demerit which are embodied in *Vivāgasūya* may be compared with *Avadānaśataka* and *Karmaśataka* of the *Bauddhas*. Similarly the Paṇḍi-Kesi dialogue occurring in *Rūyapaseṇiya* has a parallel in the *Pāyāsisutta* of the *Dighanikāya* Nr. 23. In this connection Prof. Winternitz says in *The Jains in the His. of Ind. Lit.* (p. 147):—

“The original may in this case be the Jaina dialogue, but it is also possible that both have to be derived from an older Itihāsa-saṃvāda, forming part of the ancient ascetic literature.”¹

All the *Cheyasuttas* such as *Nisīha* etc., have almost the same contents as we meet with under the name of *vinaya* in the *Bauddha* literature. Just as *Pajjosaṇākappa* deals with the life of Lord Mahāvira, so does *Lalitavistara*, a *Bauddha* work so far as the life of Lord Buddha is concerned. The famous saying of King Janaka of Mithilā (after he had adopted asceticism) viz. ‘How boundless is my wealth as I possess nothing ! When Mithilā is on fire, nothing that is mine will be burnt’, occurring in the *Mahābhārata*² (XII,

1 Prof. Winternitz in *The Jains in the His. of Ind. Lit.* (p. 145, fn.) says:—

“If I am not mistaken, E. Leumann (*Z. D. M. G.* 48, 1894, p. 65 ff.) was the first to speak of a ‘Parivrājaka Literature’, though not quite in the same sense as I use the term ‘Ascetic Literature’. See my lecture on ‘Ascetic Literature of Ancient India’ in *Some problems of Indian Literature* (Calcutta University Press, 1925), p. 21 ff.”

2 “In many cases verses and Itihāsa-saṃvādas of the *Mahābhārata* have actually been traced in Pali Gāthās, and in Jaina books. A very remarkable example of the latter is the fine dialogue between a father and his son in the *Mahābhārata*, XII, 175 (repeated XII, 277), which occurs also—with variants in the *Mārkaṇḍeya-Purāṇa*, X ff., in the Buddhist *Jātaka* (Nr. 509 in Fausböll’s edition), and again in the *Uttarajjhāyana-sutta* (Adhy, XIV) of the *Jāinas*.”—*The Jains in the His. of Ind. Lit.* (p. 146)

178, 2) is found in the *Jātaka* Nr. 539 g. 125 and has a parallel in the *Uttarajjhayana* (IX), a work about which Prof. Winternitz remarks: "from a literary point of view perhaps the most interesting book". The legend of King Nami where the ascetic ideal is contrasted with that of the ruler and the warrior is noted by Jarl Charpentier in *Studien zur indischen Erzählliteratur I, Paccaka-buddhageschichten* (Uppasala, 1908) and *Z. D. M. G.* (vol. LXVI, 38ff.). *Ajjhayana* XII has a counterpart in the *Mātaṅgajātaka* Nr. 497 as shown by Charpentier in *Z. D. M. G.* (vol. LXIII, 171 ff.), whereas the legend of Citta and Sambhūta occurring in *ajjhayana* XIII has been long ago compared with *Jātaka* Nr. 498 by Prof. Leumann.¹

Ascetic Literature—This is the terminology coined by Prof. Winternitz, in view of his having noticed in *Bauddha* texts² *Samana*s and *Brāhmaṇas*, and in Aśoka inscriptions *Samana-bambhaṇa* and on finding Megasthenes making a clear distinction between *Brāhmaṇas* and *Śramaṇas*. He notes the following characteristic features of this literature in *The Jainas in the His. of Ind. Lit.* (p. 145):—

"It disregards the system of castes and āśramas; its heroes are, as a rule, not gods and Rṣis, but kings or merchants or even Śūdras. The subjects of poetry taken up by it are not Brāhmaṇic myths and legends, but popular tales, fairy stories, fables and parables. It likes to insist on the misery and sufferings of Saṃsāra, and it teaches a morality of compassion and Ahimsā, quite distinct from the ethics of Brahmanism with its ideals of the great sacrificer and generous supporter of the priests, and its strict adherence to the caste system."

The ballad of King Nami (*Uttara* IX) and the legend of Citta and Sambhūta (XIII) are specimens of the ascetic literature³.

1 See *Wiener Zeitschrift für die Kunde des Morgenlandes* (V, 111 ff.; VI, I ff.).

2 In *Jaina* works, too, we come across *Samana* and *Bambhaṇa* (vide *Sūyagaḍa* I, 6, 1; II, 6, 4 & 12), and Lord Mahāvīra himself is at least four times addressed as *Bambhaṇa*. Vide the ending verse of each of the 4 *uddesas* of *Āyāra* (IX).

3 Many pieces of ascetic poetry are found in the *Mahābhārata*, specially in its XIIth *parvan*. Out of them may be singled out the beautiful *itihāsa-saṃvāda* of Jājali and Tulādhāra (261-264) where Tulādhāra, the shopkeeper of Benares, teaches the Brāhmaṇa Jājali, 'the eternal religion of love'. For other instances see *The Jainas in the His. of Ind. Lit.* (pp. 145-146).

Many verses of the *Āyāra* and *Sūyagada* which in form and contents, can just as well be included in the *Bauddha Suttanipāta* or *Dhammapada* belong to the *samāna* literature of ancient India. I need not dilate upon this topic any more. So I may conclude it by reproducing the following words of Prof. Winternitz:—

"We see, then, that in the sacred texts of the Jainas a great part of the ascetic literature of ancient India is embodied (the italics are not mine), which has also left its traces in Buddhist literature as well as in the epics and Purāṇas. Jaina literature, therefore, is closely connected with the other branches of post-Vedic religious literature."—*The Jainas in the His. of Ind. Lit.* (p. 147)

Narrative Literature and Folk-lore—Students of narrative literature need not be reminded of the fact that as shown by Prof. Johannes Hertel, the most popular recensions of the *Pañcatantra* are the work of the *Jainas*, and that it is in all probability a *Jaina* to whom we owe the so-called 'Textus Simplicior' of the *Pañcatantra*, and the *Jaina* saint Pūraṇabhadra completed in 1199, the *Pañcākhyānaka* or the *Pañcatantra* in the 'Textus ornatior.' Some of the *Aṅgas* and their exegetical literature provide us with all sorts of narratives², legends³, stories, tales, parables, fables, anecdotes and ballads, to mention a few out of many. It is the careful investigation of this narrative literature of the *Jainas* that makes Prof. Hertel utter the following words in "*On the literature of the Shvetambaras of Gujarat* (p. 8):—

"Characteristic of Indian narrative art are the narratives of the Jainas. They describe the life and the manners of the Indian population in all its different classes, and in full accordance with reality. Hence Jain narrative literature is, amongst the huge mass of Indian literature, the most precious source not only of folk-lore in the most comprehensive sense of the word, but also of the history of Indian civilization.

"The Jain's way of telling their tales differs from that of the Bauddhas in some very essential points. Their main story is not that of the past, but that of the present; they do not teach their doctrines directly, but indirectly; and there is no future Jina to be provided with a rôle in their stories,

"Jain stories are much more reliable sources of folk-lore than the stories handed down in the books of the Bauddhas."—p. 9

1 See *The Jainas in the His. of Ind. Lit.* (p. 149).

2 For 4 varieties of narrations see *Thāṇa* (IV, 2; s. 282).

3 The legend of the sons of Sagara and the descent of the Ganges is found in Nemicandra Sūri's com. (pp. 233-236) on *Uttarajihayana* (XVIII, 35).

These remarks and one made by him on p. 11 goad me to say that the narrative literature embodied especially in the *Cunṇis* and *Ṭikās* of the *Āgamas* deserves to be specially studied by one who wants to have a complete picture of world-sociology in general and Indian sociology in particular. I may add that *Āṅgas* VI and VII furnish us with materials whereby we can prepare articles like *Occupations and Professions as seen in the Rāmāyaṇa*.¹ They supply us with specimens of short stories.

Music—The seven *svaras* of the musical scale or gamut are mentioned in *Thāṇa* (VII). These along with their *sthānas*, the birds and beasts that utter these notes, the musical instruments² which give rise to these notes, the advantages occurring from singing particular *svaras*, 3 *grāmas*, 21 *mūrccanas*, and the art of singing are dealt with in *Anuogaddāra* (s. 127). Further Abhaya-deva Sūri in his com. (p. 659^b) on *Viāhapannatti* (XV; s. 539) notes *gītamārga*, the pertinent line being “मार्गौ गीतमार्ग—नृत्यमार्गलक्षणौ सम्भाव्येते”.

Staging of dramas—In *Rāyapaseṇiya* (s. 24) we come across the staging of a drama in 32 ways. Out of them, some of the poses produce an appearance of some of the letters—a feature hardly to be found elsewhere in the staging of any drama. In Nemicaṇḍra Sūri's com. (p. 196^b) on *Uttaraṅghayana* (XIII), there is mention of a *nāṭyavidhi* named Mahuyarigīya.

Erotic—It may sound strange that the *Jaina* canon which ought to discuss and define religion pure and simple, contains an exposition of erotic elements. But this can be explained on the ground that a novice is as much in need of being told what he ought to refrain from as he is in need of being told what he ought to indulge in. So erotic discussions do deserve to be treated. Even names of standard works of this science deserve mention in the canonical treatises, and this is exactly what we find in

1 This is an article by Mr. P. C. Dharma, M. A., L. T., and it is published in the *Annals of B. O. R. I.* (vol. XIX, pt. II, pp. 127-146).

2 Names of some of the musical instruments are given in, *Viāhapannatti* (V, 4, 1), *Rāyapaseṇiya* (s. 28), Malayagiri Sūri's com. (p. 2^b) on *Nandī* etc.

Aṇugaddāra (s. 41) and *Nandī* (s. 42). Even the *Dasaveyāliyanijjuttī* (v. 259–262) furnishes us with some materials in this direction. Four types of *kāma* are treated in *Thāṇa* (IV, 4; s. 357), and a detailed exposition of sexual indulgence is given in *Thāṇa* (s. 116, 122 & 123), *Viāhapannatti* (VII, 7; s. 289), *Pannavāṇā* (XXXIV) etc.

Mathematics—In 1923 I was given a Research grant by the University of Bombay to carry on research on “*Jaina Mathematics*”. The various results then arrived at have been dealt with at length by me in the intro. (pp. i–xlvii) to *Gaṇitatilaka*¹. So I shall here mention only a few points:—

- (i) *Viāhapannatti* (s. 90) and *Uttarajjayana* (XXV, v. 7, 8 & 38) inform us that knowledge of *saṅkhyāna* and *jyotiṣa* is one of the main accomplishments of a *Jaina* saint.
- (ii) Geometry is spoken of in *Sūyagaḍanijjuttī* (v. 154) as the lotus of Mathematics.
- (iii) *Bhaṅgas* are likely to remind a student of Mathematics of ‘Permutations and Combinations’. They are mentioned in *Thāṇa* (X; s. 716), and their two varieties are noted and explained by Abhayadeva Sūri in his com. (p. 478^b) to this *Āṅga*. Śīlāṅka Sūri in his com.² (p. 9^b) to *Sūyagaḍanijjuttī* (v. 28) has given us 3 verses³ which supply us with 3 rules. The first verse enables us to determine the total number of transpositions which can be made when a specific number of things is given, whereas the other two help us in finding the actual spread of representation. The problem known as Gāṅgeya-bhaṅga and treated in *Viāhapannatti* (IX; s. 372–374) may be specially mentioned as one of the typical problems connected with this branch of Mathematics.⁴

1 This is edited by me with the com. of Śīṃhatilaka Sūri, and it is published in Gackwad’s Oriental Series as No. LXXVIII.

2 In this com. (p. 317^b) there is mention of Simandharasvamin. He is a *Tīrthaṅkara* living in *Mahāvīdya kṣetra* according to the *Jaina* belief.

3 See my intro. (p. xiii) to *Gaṇitatilaka*.

4 *Viśeṣa*^o (v. 942–943) gives us a method of working out *ananupūrvī*, leaving aside *pūrvānupūrvī* and *paścānupūrvī*, a subject pertaining to *bhaṅgas*.

- (iv) *Thāṇa* (X; s. 747) mentions 10 kinds of calculation which are differently interpreted by different scholars.
- (v) *Thāṇa* (II, 4; s. 95), *Sūriyapaṇṇatti* (VIII, 29; p. 86^a), *Jambuddhivapaṇṇatti* (s. 18) and *Aṇuogaddāra* (s. 137) give us names of notational places, the last being *Sisapahe-liyā* which stands for (84 lacs)³⁸ years, but which according to *Joisakaraṇḍaga* (v. 64-71) stands for (84 lacs)³⁶ years.
- (vi) *Uttarajjhayaṇa* (XXX, v. 10, 11) furnishes us with the names of powers 2, 3, 4, 6 and 12, whereas *Aṇuogaddāra* (s. 142) deals with successive squares and square-roots.
- (vii) 21 kinds of numbers are treated in *Aṇuogaddāra* (s. 146). In this connection Dr. Bibhutibhusan Datta says:—

“It will be noticed that in the classification of numbers stated above, there is an attempt to define numbers beyond Alef-zero.....The fact that an attempt was made in India to define such numbers as early as the first century before the Christian era, speaks highly of the speculative faculties of the ancient Jaina mathematicians.”—*The Jaina School of Mathematics* (p. 142) published in “The Bulletin of the Calcutta Mathematical Society” (Vol. XXI, No. 2, 1929).

- (viii) *Aṇuogaddāra* (s. 131) supplies us with various tables of measurement which can be compared with those given in Kautilya's *Arthaśāstra* and elsewhere. Further, these tables incidentally throw light on the history of Magadha.
- (ix) *Viāhapanaṇṇatti* (XXV, 3; s. 724-726), *Aṇuogaddāra* (s. 123 & 144) and *Sūriyapaṇṇatti* (s. 11, 25 & 100) supply us with names of several geometrical figures, plane and solid as well.
- (x) *Viāhapanaṇṇatti* (s. 91), *Jivājivābhigama* (s. 82 & 109) and *Sūriyapaṇṇatti* (s. 20) furnish us with values of Π .
- (xi) *Sūriyapaṇṇatti*¹ and *Joisakaraṇḍaga*² supply us with astronomical knowledge. Prof. Weber observes:

1-2 These two works along with *Lokaṇḍaga* (pt. IV) were found very useful in understanding the knotty points of *Vedāṅga-jyotiṣa*. So says Mr. B. L. Kulkarni in his article entitled “ऐतिहासिक दृष्टिसे प्राचीन जैन वाङ्मयका महत्त्व और उसके संशोधनकी आवश्यकता” and published in *Jainasatyapraśāsa* (vol. VI, No. 11, pp. 418-420).

"That not only do the astronomical works of *Jainas* furnish information about the conceptions of a religious sect but may, if rightly investigated, yield valuable material for the general history of Indian ideas."¹

(xii) *Viśeṣā*² (v. 351-372) provides us with a chapter on sound (accoustics) and *Pañṇavaṇā*, with that of light (optics)-subjects coming under the class of Applied Mathematics.

(xiii) It may be that the 3 Prākṛta verses quoted by Bhāskara I in his com. on v. 10 of the *Gaṇitapāda* of the *Ārya-bhaṭṭiya* of Āryabhaṭa I, may be belonging to some extinct *Āgama*³.

(xiv) Rājāditya (1120 A. D.) has written *Jaina-gaṇitasūtro-dāharaṇa*.⁴ It may be that the examples given here may have something to do with the *Āgamas* and their exegis.

Alchemy—The first verse of *Dasaveyāliya* mentions the process of preparing gold.⁴ Verse 336 of *Āvassayanijjiti* does the same.

The science of medicine—Some topics dealing with this subject have been already dealt with (vide pp. 136-137). So it now remains to add that *Thāṇa* (VIII; s. 611) gives us names of the 8 kinds of *Āyurveda*, and *Viāhapaṇṇatti* deals with the medicinal properties⁵ of certain articles of food.

Modern branches of knowledge—*Pañṇavaṇā* provides us with information pertaining to metaphysics and Physics, and *Nandī* regarding psychology and logic. *Jivājīvābhigama* gives us some information about geology. *Jambuddīvapapaṇṇatti* gives us an idea about cosmo-

1 See "Sacred Literature of the Jainas" (I, p. 372 and II, p. 574 ff.), and "Indian Antiquary" (XXI, p. 14 ff.).

2 See Dr. B. Datta's article entitled as *A lost Jaina treatise on Arithmetic* and published in "The Jaina Antiquary" (vol. II, No. 2, pp. 38-41, September 1936).

3 See my intro. (p. x) to *Gaṇitatilaka*.

4 See Appendix III of my translation of *Caturviṃśatiprabandha*. In Appendix I *Gāhājyālathui* of Pādalipta Sūri is given along with its *avacūri*. The latter interprets this hymn whereby a base metal can be turned into gold.

5 See pp. 116, 136, 137.

logy, in its own way. Elements of chemistry can be gleaned from *Pannavanā* which deals with ontology, too. As regards biology, at least some information can be gathered from *Paṇḍāvāgarāṇa* (s. 3), and *Dasaveyāliya* (II, 6; IV; V, 1, 70, and 73; V, 2, 14, 16, 18 and 20-24; VI, 64; IX, 1, 4; IX, 2, 1; and IX, 1).² In *Aṅga V* (s. 324) names of certain trees are given, and in s. 274, food of trees is discussed. In *Pannaranā* (I, s. 19-26) several items pertaining to *vanaspati* are mentioned. In *Āyāra* (s. 47) it is stated that the organism of *vanaspati* is akin to that of humanity. Its s. 54 mentions a number of motives which lead to the destruction of the *trasa* and its s. 49 the 8 varieties of *trasa*.

Palaeography—It was in 1936 that I was given a Research grant for *Jaina Palaeography*. The results arrived at by me in this connection have been embodied in two papers³: (i) *Outlines of Palaeography with special reference to Jaina Palaeographical data and their evaluation* and (ii) *The Jaina Manuscripts*.⁴ Some of them are:

- (i) The word *leha* occurs in *Samavāya* (LXXII), *Uvāsagadāsā* (s. 7), *Pajjosaṇākappa* (s. 210) and *Jambuddhīcapannatti* (s. 30).
- (ii) *Samavāya* (XVIII) supplies us with a list of 18 *lipis*. *Pannaranā* (s. 37) gives us practically the same list *ad verbatim*. But Hemacandra's com. (p 256) on *Viśeṣā*^o

1 This notes two types of serpents Gandhana and Agandhana. In the 5th *Aṅga* (XV; s. 547) there is a reference to a kind of serpent known as *Dr̥ṣṭiṣasarpa*. He is alluded to in *Kumāravālapaḍiboha*, *Abhayakumāracaritra* and *Seṭṭhandha* (IV, 50).

2 For details see my article "શ્રીદશવૈકાલિકસૂત્રનું દિગ્દર્શન યાને એક આર્હત આગમનું અવલોકન" published in *Citramayajagal* (p. 248, Dec. 1932).

3 Both of these papers are published in "The Journal of the University of Bombay", the corresponding numbers being vol. VI, pt. 6, May 1938 and vol. VII, pt. 2, September 1938.

4 My article *A detailed Exposition of the Nāgarī Gujarātī and Modī Scripts* partly published in the Annals of B. O. R. I. (vol. XIX, pt. IV) and "ગુજરાત અને લિપિકાંબર, લેખનસાહિત્ય તથા અક્ષરશિક્ષણ" published in 6 instalments so far, in the "Forbes Gujarati Sabha Traimāsikā", may be also consulted.

gives altogether a different list of 18 *lipis*. A third type of the list is furnished by *Kalpadrūmakalikā* (p. 203).

- (iii) *Samavāya* (LXVI) notes 46 letters of the Bāmbhī (Brāhmī) script; but Abhayadeva Sūri is not in a position to say for certain as to which these 46 letters are.
- (iv) Shapes of some of the letters in different scripts are recorded in the canonical literature. For instance shapes of *ṭa* and *ṭha* are noted in the com. (p. 256) on *Viśeṣā*, those of *ḍha* and *ṇa* by Malayagiri Sūri in his com. (p. 188³) on *Nandī* and those of *ca* and *dha* by him in his com. (p. 46²) on *Āvassaya*, that of *ma* in the Puṣkarasārī lipi in the *Cunṇi* on *Kappanijjuttī* (v. 44) etc.
- (v) Five types of Mss. are mentioned in *Thāṇa* (IV, 2), *Nisāhaviśeṣacunṇi*, Haribhadra Sūri's com. (p. 25) on *Dasaveyāliya* etc.
- (vi) *Rāyapaseṇiya* (s. 43) furnishes us with a list of nine materials associated with writing.

Educational topics—These are discussed in the canonical literature, and they have been treated by me in *J. S. E.*, prepared in connection with the Research Grant given to me in 1938. So I shall here note only a few points:—

- (i) Five types of *svādhyāya* are referred to in *Thāṇa* (s. 465).
- (ii) When is *ārtha* to be taught and in what manner? This is discussed in *Nandī* (s. 59).
- (iii) A curriculum for the study of the *Jaina* scriptures is furnished by *Vavahāra* (X).
- (iv) A question of the relative importance of *jñāna* and *kriyā* is treated in *Aṇugaddāra* (s. 152) etc.
- (v) 29 types of *pāpaśruta* are mentioned in *Samavāya* (s. 29¹).
- (vi) The oral transmission of knowledge and prohibition of looks for some time and the permission given later on are already referred to on p. 60.

1 “एगुणतीसविंशे पावसुयपसंगे णं पन्नते, तं जहा-भोमे १ जप्पाए २ सुमिणे ३ अंतरिक्षे ४ अंगे ५ सरे ६ वंजणे ७ ल्खणणे ८; भोमे तिविंशे पन्नते, तं जहा-सुत्ते वित्ती वत्तिप, एवं एकेकं तिविंशं २४; विक्खाणुजोगे २५ विज्जाणुजोगे २६ मंताणुजोगे २७ जोगाणुजोगे २८ अण्णतित्थयपवत्ताणुजोगे २९।”

Ethnology—Several tribes¹ are noted in the *Jaina* canon. Vide pp. 129, 131 and 140. Characteristics of *Ārya* and *Mleccha* along with their varieties are noted in *Paṇṇavaṇṇā* (I, 37)², and 7 *varṇas* and 9 *varṇāntaras* in *Āyāraṇijjuttī* (v. 18-27). Incidentally it may be mentioned that in *Āṅga* VI (s. 18) there is a reference to 18 *senṇippasenīs*, and in *Prameyaraṭṭnamāñjūsā* (p. 193) names of 18 *śrenīs* (guilds?) are given.⁴ Further, several types of hermits are mentioned in *Oṇavāyā* (s. 39) and *Pupphiyā* (pp. 25^a-26^a) etc. Several heterodox schools are referred to by Śīlāṅka in his com. on *Sūyagaḍa*, and heretical works, in *Aṇuogaddāra* and *Nandī*.

Foot-wear & outfit—Five types of foot-wear to which a *Jaina* saint may resort to, under extra-ordinary circumstances are mentioned in *Ayāra*⁵. The out-fit of a *Jaina* monk and that of a *Jaina* nun, too, are dealt with in *Ohanijjuttī* etc.

Nautical—In Siddhasena Sūri's *Cummi* (p. 11) on *Jīyakappa* four types of ships are mentioned.⁶ In *Āṅga* VI we come across several terms connected with a ship, its movement etc. For instance, in VIII (s. 69) we have: संजत्तानावावाणियग, पोतवहण, समुद्वाज, नाव, कुच्छिधार, कन्नधार, गम्भिज्ज and बंधण. In IX (s. 80) there are लंघण, कट्टकुवर, मेढि, परिमासा, तोरण, झयदंड and वलय and in XVII (s. 132) निज्जामम and गम्भिज्जग.

Water—In *Ohanijjuttī* (v. 33) water is said to be of 4 types according as it flows over (i) a stone, (ii) mud which is heel-deep, (iii) sand and (iv) deep mud. In the subsequent verse which really belongs to its *Bhāsa*, water which is as deep as half the

1 In *Sūyagaḍa* (I, 3, 3, 18) a hill-tribe named *Taṇkaṇa* is mentioned.

2 For details see my article *Ethico-religious classifications of mankind as embodied in the Jaina Canon*. It is published in the *Annals of B. O. R.* 1. (vol. XV, pts. I-II, pp. 97-108).

3 These names differ from those given in two ways by Virasena in his *Dhavalā* (pt. I, p. 57), a com. on *Khaṇḍasiddhanta*.

4 For details see p. 593 of *Padmānandamahākāvya* (G. O. S.).

5 See also Haribhadra Sūri's com. (p. 25^b) on *Dasaveyāliya*.

6 In *Sirisirivālakahā* (v. 381-383) names of some of the varieties of ships are given.

thigh, is spoken of as *saṅghatta* and one having a depth equal to that of a navel, *leva*.

Stick—In *Ohanijjuttī* (v.^k 730) measures of लट्टि, विलट्टि, दंड and विदंड are mentioned whereas in its v. 731-738, different kinds of the former are described.

Lullaby—Its specimen is given by Śīlāṅka Sūri in his com. (p. 119^b) on *Sūyagaṇḍa* (I, 4, 2, 17). It runs as under:—

“सामिओ सि णगरस्य य णक्कउरस्य य हत्थकप्पगिरिपट्ठणसीहपुरस्स य
उण्णयस्य य निन्नस्य य कुच्छिपुरस्य य कण्णकुजआयामुहसोरियपुरस्स य.”

In the end I may say that it is possible to multiply instances in support of what I have said here, and that comprehensive intellects can throw ample light even in other directions than those I have aimed at. So I end this topic and this work, too, by reproducing the words of Dr. Barnett:—

“Some day when the whole of the *Jaina* scriptures will have been critically edited and their contents lexically tabulated, together with their ancient glosses, they will throw many lights on the dark places of ancient and modern Indian languages and literature.”¹



1 See his intro. (p. ix) to *Angas VIII and IX*.

INDEX I

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* This sign indicates the name of a particular class of human beings.

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¹ Names occurring both in Saṁskṛta and Pāṇini are given together where possible; in other cases they are given separately.

ADDITIONS & CORRECTIONS¹

Page Line

2	11	<i>Read</i> out for off.
3	29	„ इदम्भूँ „ इदम्भूँ.
4	19	<i>Add</i> or <i>addśu</i> after <i>matrkāpada</i> .
5	23	„ at the end of fn. 1: See <i>Sayambhūstotra</i> (v. 114), ² too.
8	2	<i>Read</i> Upādhyāya's for Upādhāya's.
9	5	„ the for our.
10	21	„ कंडिकावत् for कडिकावत्.
„	22	„ सव्वं for सव्वं.
12	22	„ कालियमुयं for कालियमुय.
„	23	„ पुटुत्ताणु० for पुटुत्ताणु०.
14	18	„ काविलिअं for कावाल्लिअं.
16	30	<i>Add</i> Pt. II after sec.
„	last	<i>Read</i> ध्ययनानि for ध्ययनानि.
18	2	„ 11 for 12.
„	19	„ jñānu for jñānā.
19	last	„ प्रधानं for प्रधान.
20	3	„ nāṇa for nāṇā.
21	last	„ समवायधरेण for समवायधरेण.
24	last	<i>Add</i> पमायप्पमायं after चन्दाविज्झा ³ .
26	22	<i>Read</i> ukkāliya for kāliya.
27	20	<i>Add</i> : with the exception that in <i>Dhavalā</i> there is mention of <i>Chedasutta</i> .
„	25	<i>Read</i> Vyākaraṇa for Veyyākaraṇa.
28	14	„ 12 such for such 12.
29	34	„ prācīna for prāṇa.
31	35	<i>Add</i> as suggested in <i>Prabhāvukacaritra</i> after time.
33	17	„ Vide p. 137, fn. 2 after at present.
„	23	<i>Read</i> available at for lost by.
36	5	„ Mūlasūtras for Mīlasūtra.
37	28	<i>Add</i> of Nisīha before we.
38	19	„ a fn. on some: See <i>Jaina sahitayano saṅkṣipta itihāsa</i> (p. 75).
41	29	„ except <i>Mahānisīha</i> (vide p. 80, fn. 4) after antiquity.

1 In the transliteration of Pāli and Saṁskṛta words, a diacritical mark has in some places dropped out or suffered displacement or wrongly given. This has given rise to errors. Of them, some have been rectified in Indexes, and hence they are not included here.

Page Line

- 43 9 *Add* in the beginning: On seeing that सामाख्यार्थं एकारसं अंगार्थं अहिज्जइ occurs in *Antagaḍḍadasa* (12, 89), *Vivāgasūya* (212), *Nirayāvaliyā* (71, 72, 186) etc., and on taking into account *Āvassayanijjuttī*, *Jiyakappa* and its *Cuṇṇī* (p. 5) and *Dasaveyāliyanijjuttī*, Dr. A. M. Ghatage, in his article *The Tille Mūla-sūtra* published in "The Jaina Vidyā" (vol. I, No. 1, July 1941) remarks on p. 11:
- "The expression *mūlasūtra*, therefore would mean 'the texts which are to be studied at the beginning of the 'svādhyāya'." For further details see *addition* for p. 153, l. 21.
- „ 26 *Read* इति *for* इति.
- 45 2 „ *Uttarajjhāyā*, *Āvassayanijjuttī*, *Dasaveyāliya* *for* *Uttarajjhāyā*, *Dasaveyāliya*, *Āvassaya*.
- „ 14 *Read* inter-arrangement *for* inter-arrangement.
- 48 24 „ पूर्वैरङ्गोपाङ्गैः *for* पूर्वैरङ्गोपाङ्गैः.
- 52 19 *Add* An *before* Epitome, and p. 692 and *before* Appendix.
- „ 20 „ A. D. 1917 *after* Ghosh.
- 58 28 „: There are ten types of *davīyānuṅga*. See *Thāṇa* (s. 727).
- 55 13 „ and some noted on p. 25 *after* *Isibhāsīya*.
- 58 6 „ *after* p. XI: *Ādīpurāṇa* (XXXIV, 135 ff.) and *Hari-vamśapurāṇa* (II, 92 ff.) give some information about the 12 *Āṅgas*.
- 61 22 *Read* survivors *for* survivors.
- 63 6 *Add* a fn. on *alāvaga*. This word is used in *Thāṇa* (s. 83, 127, 160).
- 64 22 *Read* सोऊण *for* सो ऊण.
- 65 9 „ thenceforth *for* thence forth.
- 66 27 *Add* to fn. 2: It may be that originally, there was an episode with different characters but the names of those characters were modified, the episode however, remaining the same as is possible since the history repeats itself many a time.
- 70 11 *Read* with *for* with.
- 71 7 „ at *for* as.
- 74 25 „ reconciliations *for* reconciliations.
- *76 38 „ they „ thev.
- 77 25 „ 925 *for* 933.
- 79 82 *Add* except *Senaprasāna* (p. 55^a) *after* source.
- „ 82 „ Here *pada* is said to equal 510, 886, 840 *ślohas* plus 28 *akṣaras*.
- 80 35 *Read* गणहरेहि अत्थत्ताण *for* गणहरेहिअत्थत्ताण.
- 84 16 *Add* a fn. on *Ājīvagas*: See "Ājīvaka sect—A New Interpretation" by Prof. A. S. Gopani published in "Bhāratiya Vidyā" (vol. II, pt. II, pp. 201-210 and vol. III. pt. I, pp. 47-59).

Page	Line	
84	22	<i>Read dravyas for drayus.</i>
86	8	<i>Add a fn. on lores: According to Sirisiriwālakahā, the description of Siddhacakra given in its verses 196-206 is based upon the 10th Puvva.</i>
88	18	<i>Add at the end of the line: निष्प्रहंति occurs in Viāhapannatti (XV, s. 1). Abhayadeva Sūri explains it as "निर्ययन्ति-पूर्वैरक्षण-श्रुतपर्यायशून्यान् निर्धारयन्ति, उद्धरन्तीत्यर्थः"</i>
89	8	<i>Add after Puvva (?): XXVI Samsattanijjutti, the 2nd Puvva and XXVII Pūyācārvisi, some Puvva.</i>
90	8	<i>Read Praśnottara° for Praśnottra°.</i>
91	9	<i>Add to after added.</i>
„	20	<i>Read as for a.</i>
„	35	<i>„ fn. 1 for fn. 2.</i>
„	36	<i>„ fn. 2 „ fn. 1.</i>
93	10, 16	<i>Add of Nisīhu after Vischacummi.</i>
96	37	<i>Read अट्ट for अट्.</i>
101	6	<i>Add on p. 299 after thing.</i>
103	9	<i>„ : From Abhidhānarājendra it appears that Mahāpaṇ- ṇavaṇṇa is referred to in Paṇḍāvāgarāṇa and Āvassaya.</i>
107	17	<i>Read intact for in tact.</i>
112	20	<i>„ righteousness for righeousness.</i>
114	33	<i>„ corresponding for correspondering.</i>
117	36	<i>„ स्मृति for सृति.</i>
124	11	<i>„ matrās for matrās.</i>
„	12	<i>Add after samsṛṣṭi: The late Prof. Madhav T. Patvardhan has discussed the Vaitāliya metre of several verses of Sūyagadā in his Chandoracanā (pp. 107-108).</i>
128	10	<i>Read XXVII for XXVI.</i>
„	33	<i>Add after noted: Mr. G. J. Patel must have seen at least some of these articles and must have come to a certain decision. I do not know what it is. It may be however inferred from the following lines occurring in his work Śrī-Mahāvīrakathā (p. 388) published very recently:</i> <p>“હું હમણી કંઈ મરણ પામવાનો નથી. હજી તો હું બીજાં ૧૬ વર્ષ જીવવાનો છું. મારે તું મૈત્રિક નગરમાં રેવળી નામે ગૃહપત્ની છે તેને ત્યાં બ. તેણે મારે માટે રાંધીને ભોજન તૈયાર કરેલું છે. તેને કહેજે કે, મારે તે ભોજનનું કામ નથી. પરંતુ તેણે પોતાને માટે બે ભોજન તૈયાર કરેલું છે, તે મારે માટે લઇ આવ.”</p>
		<i>Here he has changed his original translation as can be seen from the omission of certain words which according to him conveyed flesh-eating.</i>
129	3	<i>Read across for a cross.</i>
131	23	<i>„ ધર્મો for ધર્મો.</i>
„	4	<i>„ arrest for attest.</i>
133	25	<i>„ unflinching for unflinching.</i>

Page Line

135 30 *Add after mantras:* Dr. Amulya Chandra Sen has composed *A Critical Introduction to the Pañhāvāgaranāim the Tenth Aṅga of the Jaina Canon.*; but as I have not come across it, I cannot give any details.

137 14 *Read upon for to.*

138 25 „ Gaṇadhara for Gaṇadahara.

140 10 „ encyclopædia for encyclopedia.

144 10 „ an for as.

„ 37 „ Epigraphica for Epigraphic.

„ 35, 36 „ across for accross.

147 16 „ forms for form.

152 12 „ dogma for dogmatics.

153 21 *Add a fn. after Āyāra:* Keeping in mind the meanings of *mūla-guṇa* and *uttaragūṇa* and *mūlaprakṛti* and *uttaraparakṛti*, Dr. A. M. Ghatage contrasts *uttarāddhyayanāni* with *mūlād-dhyayanāni* and says:

“The first expression should mean the latter group of chapters as contrasted with an earlier group of chapters. That they may refer to the two books Daśavaikālika and Uttarāddhyayana is probable from the fact that both of them are divided into *ajjhayaṇas* or *addhyayanās*. Not so the first book of this list. The six Āvaśyaka tracts are only known by the name *sūtra* and they can be only referred to by an expression like *mūlasūtra*.

To conclude, it may be suggested that the expression *mūla-sūtra* ‘sūtra texts to be studied at the beginning of the svādhyāya’ referred to the Āvaśyaka formulae, the expression *mūlādhyayana* referred to the first group of addhyayanās now forming the Daśavaikālika and the next thirty-six chapters got the name Uttarāddhyayana. Later on, however, the first name was extended to cover the three books together and still later a fourth book was added, which was either the Piṇḍaniryukti or the Oghanir-yukti.”—“The Title Mūlasūtra” (p. 11)

157 22 *Read intact for in tact.*

„ 30 *Add after work:* As regards the metres of *Dasaveyāliya*, the reader may refer to p. 119, fn. 1, p. 157 fn. 1, Prof. K. V. Abhyankar’s article “Dissertation on an old metre etc.” published in “Gujarat College Magazine” (No. 31 of February 1931), *The Daśavaikālikasūtra: A study* (chs. I–VI, pp. 20–27 & chs. VII–XII, pp. 101–106) and *Chandoracanā* (p. 69). In this last work v. 2 of *Dasaveyāliya* (IV) is quoted as an illustration of the use of अ, ए and औ as short vowels.

159 29 *Read पाक्षिकसूत्रे for पाक्षिकसूत्र.*

160 36 „ pp. 16–17 for p. 16.

Page	Line	
161	6	Add a fn. on <i>Anuogaddāra</i> : This work is styled as <i>prakaraṇa</i> by Siddhasena Gaṇi in his com. (pt. I, p. 136) on <i>Tattvārtha</i> .
„	15	Add a fn. on non-Jaina works: <i>Caraka</i> and <i>Suśruta</i> are mentioned in the com. (p. 42 ^a) of <i>Ohanijjuttī</i> .
162	8	Add a fn. on <i>Rāmāyaṇa</i> : This is also the name of a work on dramaturgy. Vide Bhāsa's <i>Avimāraka</i> (TSS No. 20, p. 16).
163	2	Add a fn. on <i>Kappāsī</i> : <i>Kappāsa</i> (Sk. <i>Kārpāsa</i>) is mentioned in v. 12 of <i>Ohanijjuttibhāsa</i> .
165	4	Add after this: and especially when the word <i>vāgarāṇam</i> intervenes <i>purāṇam</i> and <i>Bhāgavam</i> .
169	9	Add after But: Haribhadra Sūri (vide p. 4 ^a of his com. on <i>Dasaveyāliya</i>).
172	22	Read probability for probality.
177	10	„ cursory for cursorary.
„	26	„ removal for removals.
179	28	„ erotic for erotics.
„	29	Add the after on.
„	32	„ after cl.: <i>Tḥāṇa</i> (IV, 2; s. 282).
184	12	„ Śānti after Vādivetāla.
186	31	„ after Prākṛta: as is the case with <i>Śilavatīkathā</i> occurring in <i>Arthadīpikā</i> (pp. 35 ^b -99 ^a) and <i>Bhīmakumārakathā</i> , a Ms. of which exists in a <i>Jaina Bhaṇḍara</i> in the Punjab.
187	13	Add a fn. on <i>Ohanijjuttī</i> : A Ms. of its <i>Bhāsa</i> is in Jesalmere.
„	24	„ a fn. on Bhāsa: It appears that Haribhadra Sūri in his com. (p. 21 ^b) on <i>Dasaveyāliya</i> uses the word <i>Sāmāyikabhāṣya</i> to denote <i>Vīśeṣa</i> ^o .
„	30	Read extinct for extant.
190	14	Add a fn. on <i>Cuṇṇi</i> : A com. composed by Yativṛṣabha Ācārya on <i>Kaṣāyaprabhṛta</i> is known as <i>Cūrṇisūtra</i> .
191	6	Add a fn. on <i>Addhamāgahā</i> : This is defined by Abhayadeva Sūri in his com. (p. 78) on <i>Ovavāiya</i> .
„	7	Add a fn. on <i>Siddhivinicchaya</i> . See my article "A Note on Siddhivinīścaya and Sṛṣṭiparikṣā" published in the Annals of B. O. R. I. (vol. XIII, pts. III-IV, pp. 335-336).
„	11	Add after has: used the word Hindu in this <i>Cuṇṇi</i> . That this is the first reference of its kind in the <i>Jaina</i> literature is a statement occurring in "પ્રજ્ઞાન દીપિકા ચ" (p. 63) dated 19-10-41.
192	15	Add after attributed: An avacūri on <i>Siddhāntāgamastava</i> published in the <i>Kāvya-mālā</i> is silent about the name of the author of this <i>Cuṇṇi</i> .
195	3	Add a fn. on <i>paheliya</i> : It means a poetical riddle. Daṇḍin has mentioned 16 kinds of <i>prahelikā</i> in his <i>Kāvyaadarśa</i> (III, 96-124).

- | Page | Line | |
|------|------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 196 | 15 | <i>Read</i> 2 ^b , 4 ^b , 9 ^b , 15 ^b , 19 ^b , 20 ^a etc. <i>for</i> 2 ^a , 4 ^b . |
| „ | 19 | „ 11 <i>for</i> 9. |
| „ | 20 | <i>Add a fn. on Āyāra</i> : In its com. (pp. 50, 87, 112, 118 and 131) grammatical forms are explained on the basis of prosody. |
| 197 | 8 | <i>Add a fn. on Gandhahastin</i> : Is he the same as one mentioned by Guṇaratna Sūri in his <i>Tattvarahasyadīpikā</i> (p. 81 ^b), a com. on <i>Saddurśanasamuccaya</i> ? The pertinent line is as under:
“यथोक्तं श्रीगन्धहस्तिना महातर्क-उदशाङ्गमपि श्रुतं विदर्शनस्य मिथ्या ।”
I find this quotation in Devagupta Sūri's com. (p. 2) on the <i>bhāṣyakārikās</i> of <i>Tattvārtha</i> . I do not think it occurs in Siddhasena Gaṇi's com. on it. So has there been any confusion regarding the names and can <i>Mahātārka</i> be identified with this com.? |
| „ | 9 | <i>Add after lost</i> : to us. It was utilized by Śilāṅka. |
| 198 | 15 | „ <i>Nandī after Vavahāra</i> and <i>add a fn. on this Nandī</i> :
The late Dr. Tessitori has discussed in <i>Indian Antiquary</i> (vol. 42, pp. 148 ff.) 4 versions from the <i>Jaina</i> literature regarding an example of Solomon's judgement motif. One of them is taken from Malayagiri Sūri's com. on <i>Nandī</i> . See the English translation (vol. II, intro.) of <i>Triṣaṣṭi</i> . There it is said: “Hemacandra follows Malayagiri in his com. to the Nandīsūtra.” |
| 200 | 11 | <i>Add a fn. on Aṅga III-XI</i> : Abhayadeva Sūri in his com. (p. 659 ^b) on <i>Aṅga V</i> says: “पार्श्वस्थीभूता इति दीक्षाकारः पासावच्छिज्जति चूर्णिकारः.” Does he here allude to Śilāṅka Sūri by the word <i>ṭikākāra</i> ? If not, the com. here referred to should be included in the list of the extinct ones. |
| „ | 14 | <i>Add after Ovaṇāya</i> : (27) a com. on <i>Aṅga V</i> noted by Abhayadeva Sūri and (28) a com. on <i>Jivājivābhigama</i> (vide p. 32, fn. 3). |
| „ | 36 | <i>Add to fn. 5</i> : Malayagiri in his com. (p. 382 ^b) on <i>Jivājivābhigama</i> mentions <i>Jambūdvīpaprājñaptīkā</i> . |
| 202 | 5 | <i>Add a fn. on Harinaikameṣin</i> : He is referred to as Hariṇegameṣī in <i>Thāṇa</i> (V, 1; s. 302 ()), <i>Vīṇhapanaṇṇatti</i> (V, 3; s. 186), <i>Aṇṭagaḍḍasa</i> (VII, 8; s. 38, 42) and <i>Pajjuṣaṇākappa</i> (s. 20), as Hariṇagameṣī in <i>Paṇṇacariya</i> (III, 104), and as Hariṇaigameṣin by Hemacandra in <i>Triṣaṣṭi</i> (I, 2, 338). |
| 204 | 34 | <i>Add after 1890</i> : wherein he has given an Appendix entitled as “The History of Gosūla Mankhaliputta <i>briefly translated from Bhagvañ, sava XV, uddesa P</i> ”. |
| 205 | 20 | <i>Add to fn. 1</i> : It also occurs in v. 1 & 364 of <i>Bṛhatsaṅgrahaṇī</i> , and its meaning is explained in its com. by Malayagiri Sūri. |
| „ | 21 | <i>Add after 1937</i> : As regards translation of the exegetical literature, <i>Dummuḥacariya</i> , <i>Bambhadattacariya</i> , <i>Agaḍadattacariya</i> and |

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- Muṇḍīyacariya* given by Nemicaṇḍra Sūri in his com. on chapters IX, XIII, IV and IV of *Uttarajjhayaṇa* on pp. 135^b-136^b, 185^b-197^b, 84^a-94^a and 95^a-95^b respectively are translated into English. Of them the 1st and the last are translated by Prin. A. Woolner in his *Introduction to Prakrit* on pp. 143-145 and 137-139 respectively.
- 207 31 *Read non-canonical for non-canonical.*
- 208 21 The word 'probably' may be dropped; for, this verse occurs in the com. (p. 107) on *Sūyagūḍa* according to *Apabhraṃśapāthavali*, though I do not find it in this com.
- „ 23 *Add in the beginning:* The following verse quoted in *Apabhraṃśapāthavali* (p. 155) is quoted by Haribhadra Sūri in his com. (p. 69^a) on *Dasaṃvāliya* and it occurs in *Āvassayacannhi*, too.
- „ 26 *Add a fn. on 18 Diśibhaṣas.* See *Nayadhammakaha* (p. 38), *Vivagasaya* (I, II; § 34) and *Oṃvāliya* (p. 98) where the phrase अद्धारसंदिग्धीभाषाविसारय occurs. See also a Ms. (fol. 76) of Dakṣiṇyaciḥna Sūri's *Kuvalayamala* at B. O. R. I.
- „ 27 *Read Apabhraṃśa for Apabhraṃśa.*
- 209 2 *Add a fn. on Cinnis:* These are useful even for etymological information. For instance *Dasaṃvāliyacannhi* (p. 11) supplies us with the etymologies of रुक्म, दुम, त्रय and वच्छ, in a way which may remind one of *Nirukta* by Yāska.
- 210 10 *Add after literature.* It may be added that just as *Nijjuttī* is looked upon as an *Āgama*, so is the case with the *Niddesa*, a section of *Aṅguttaranikāya* of the *Buddhas*. This *Niddesa* has two divisions: *Mahāniddesa* and *Cullāniddesa*. The former is a com. on *Aṅguttaravagga*, whereas the latter on *Khaggavisinṇa* and on *Pārāyanavagga*, *Vatthugāthā* excluded.
- 212 last *Replace to be published hereafter by recently published in The Sarvajanika* (No. 43, October 1941, pp. 22-32).
- 213 3 *Add a fn. on upamas.* For the appreciation of similes see pp. 88-89 of Dr. Amulyacandra Sen's article "Mahāvīra as the ideal teacher of the Jainas" published in *Bhāratīya Vidyā* (vol. III, pt. I).
- „ 21 *Add occurring after executed.*
- 214 17 „ *after canon;* as is the case with the words *astikaya*, *darśana*, *hetu*, *karman*, *gama*, *gaccha*, *dharma*, *tiryac* etc.
- „ 18 *Add a fn. on 'defined': Sutta* is also defined on p. 178. See fn. 3.
- 215 4 „ *a fn. on varieties:* There are 3 varieties of an authoritative *sūtra*. See p. 14.
- 220 last Drop (?) and *read:* This is what is said in "Jaina Sāhitya Samsodhaka" (I, IV, p. 146). Here it is further stated that

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- Mallavādin while quoting some lines from *Āṅga V* for explaining the nature of *naya* has quoted this line in his *Nayacakra*.
- 231 2 *Add* a fn. on Literature: See Prof. A. M. Ghatage's article "A few parallels in Jaina and Buddhist works" published in the *Annals of B. O. R. I.* (vol. XVII, pt. IV, pp. 340-350).
- „ 3 *Add tipīṭaka* after equivalent.
- 222 13 „ after Leumann: Verses 19-27 of *ajjhaṇṇa* XXV have a parallel in 63 verses of *Vaseṭṭhasutta*, having the refrain "Iim I call a Brāhmaṇa."
- „ 13 *Add after* Leumann: Prof. P. V. Bapat's article *A Comparative Study of उत्तराध्ययनसूत्र with Pali Canonical Books* published in "Jaina Sāhitya Samśodhaka" (vol. I, No. 1, 1920) and Upādhyāya Āmārāma's article "जैन और बौद्ध धर्मोनी समानता" published in "The Jaina Vidyā" (vol. I, No. 1, pp. 13-18) may be here noted.
- 224 15 *Add* a fn.: Cf. the inscription pertaining to music and got prepared by King Mahendravarman. Vide *Epigraph'ca Indica* (vol. XII) as suggested in *Jainasatyapraśāsa* (vol. VII, Nos. 1-3, p. 232).
- 226 15 *Read* attempt for attent.
- „ 19 „ Mathematical for Mathemetical.
- 230 11 *Add after* Nandī: *Ohanijjuttī* mentions *Caraka* and *Suśruta*, and Malayagiri Sūri's com. (p. 17^a) on Nandī, *Kumārasambhava*.
- „ 31 It may be mentioned *en passant* that this com. contains quotations from *Āyāra*, *Thaṇa*, *Kappa*, *Dasaveyāliya*, *Anuogaddāra* and *Avassayanijjuttī* and the text the first 5 *padas* of *Navakāra* of which two occur in Kharvela's inscription.
- 231 10 *Add*: Amusements etc.—*Veha*, a kind of gambling is referred to in *Sūyagūḍa* (I, 9, 17) and *gotṭhī* (a club) in *Nāyā-dhammakahā* (XVI; s. 114). Several festivities are noted in *Rāyapaseṇiyasutta* (s. 54).
- „ 10 *Read* निव्रत्त for निव्रस्य.
- 232 7 „ annihilationist for annihilationist.
- 233 22 *Read* Cunningham for Cunnigham.
- 235 22 *Add after* line 22: Jitaśatru 11.
- 236 34 *Read* Maṇu for Manu.
- 237 14 *Add after* line 14: Nāga 100.
- 239 2 For a connected account about Śilāṅka see my article "श्रीशिवसुखि ते देव !" published in *Jainasatyapraśāsa* (vol. VII, Nos. 1-3, pp. 117-119).
- 247 40 *Add*: See p. 234.
- 251 6 *Read* *Diṭṭhi(i)vāya* for *Diṭṭhivāya*.

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